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A NARRATIVE OF THE FORMATION OF A CHURCH ON
CONGREGATIONAL PRINCIPLES,
IN THE TOWN OF STEWARTON, AYRSHIRE.

WILLIAM CUNINGHAME, Esq. of Lainshaw, the well known author of a Dissertation on the Apocalypse, &c., having been the chief instrument in effecting a separation from the communion of the National Church of Scotland, in the Town of Stewarton, has felt it his duty to submit to his fellow Christians of all denominations a concise narrative of the conduct and principles which he and his friends adopted on that occasion, and although the theological opinions of their infant church do not fully accord with our own, yet we are persuaded that our readers will feel much pleasure in the perusal of the extracts we are about to make from the narrative, and which will put them in possession of the leading circumstances of this interesting transaction.

In the preface Mr. C. has given to the public the following account of the state of his mind for the last twenty-five years, on the subject of ecclesiastical establishments, and which we believe is descriptive of the views of many pious and intelligent individuals, who at the present moment rank amongst the firmest friends of the church establishment on each side of the Tweed.

"In early life I was, in the providence of God, led into the society of men eminent in the Church
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of Christ, who were, in principle as well as practice, Dissenters from all Churches established by law, and connected with the state. As I was much indebted to these excellent persons in my religious inquiries, it very naturally happened, that some degree of doubt with respect to the tendency of human establishments, was coeval, in my mind, with my first impressions of spiritual religion. I was afterwards, however, for a time placed near the metropolis of British India, and under the ministry of two eminent clergymen of the Church of England;* and found that I was not less nourished by the deeply spiritual liturgy and services of that church, than by the saving truths that formed the subject of their ministrations. This change of circumstances probably gave a new turn to my mind on the above subject, and the recollection of the benefits I then received, has had the effect of making me cherish ever since a high veneration for the Church of England.

"Shortly before leaving India, at the end of the year 1802, I met with Hartley's Work on Man, which occupied much of my time during the voyage home. The Proposition in his second volume, — '*It is probable, that the present*

* The Rev. D. Brown, and Claudius Buchanan, of Calcutta.

forms of Church Government will be dissolved,' could not fail to arrest my attention, connected as it was on the one hand with the doubts or impressions of former years, and on the other with the strong bias which I already felt towards prophetic inquiries. As Hartley's book is now rarely to be met with, it may not be unacceptable to the reader that I should place before him a part of his reasoning on the above subject.

"This proposition follows from the foregoing.* The civil and ecclesiastical powers are so interwoven and cemented together in all the countries of Christendom, that if the first fall, the last must fall also. But there are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetic characters belong to all. They have all left the true, pure, simple religion, and teach for doctrines, the commandments of men. They are all merchants of the earth, and have set up a kingdom of this world, abounding in riches, temporal power, and external pomp. They have all a dogmatizing spirit, and persecute such as do not receive *their own mark, and worship the image which they have set up.*"

* It is very true that the Church of Rome is *Babylon the great, the mother of harlots, and of the abominations of the earth.* But all the rest have copied her example more or less. They have all received money, like Gehazi, and therefore the leprosy of Naaman will cleave to them and their seed for ever. And this impurity may be considered not only as justifying the application of the prophecies to all the Christian churches, but as a natural cause for their downfall.

* The foregoing proposition is, *It is probable that all the present civil Governments will be overturned.*

The corrupt governors of the several churches, will ever oppose the true Gospel, and in so doing, will bring ruin upon themselves.'

"While I could not but acquiesce in the truth of Hartley's reasoning, which seemed to me so entirely to harmonize with the declarations of the prophetic Scriptures, I was also satisfied that any general conclusion of this nature, with respect to the end awaiting the present religious establishments, is by no means decisive as to the line of duty of a Christian, in any country where they exist. Hartley himself thought so; for after all his arguments to show the probable downfall of the present forms of church government, he thus reasons on the duty of Christians:—

"It follows from these considerations, that good men ought to submit to the ecclesiastical powers that be for conscience sake, as well as to the civil ones.'—'It is probable that these who shall hereafter procure the downfall of the forms of church government, will not do this from pure love and Christian charity, but from the most corrupt motives, and by consequence bring upon themselves in the end, the severest chastisements. It is, therefore, the duty of all good Christians, to obey both the civil and ecclesiastical powers under which they were born,* i. e. *provided disobedience to God be not enjoined*, which is seldom the case, to promote subjection and obedience in others; gently to reform and rectify, and to pray for the peace and prosperity of their own Jerusalem.'

"Upon the general principles maintained by Hartley, I therefore continued during the period of twenty-three years after my return to my native country to at-

* It seems probable, that Hartley intended only the Protestant ecclesiastical powers in this clause.

and the worship of the Established Church of Scotland; and though when offered an eldership in that church nearly twenty years ago, I found it necessary on conscientious grounds to decline it, I yet had no design or wish to leave its worship or communion. Nor do I think it probable that arguments founded on considerations simply of church order or discipline, would have induced me to take that step. In making this remark I wish to be understood simply as stating the fact, without entering into the question, whether my determination was right or wrong. I can, however, add, that I do not even now regret the line of conduct which I have followed during the years that are passed.

"Having at length, however, for reasons of a higher nature, (involving in them the vindication of the great Protestant principle, that the Bible only is the standard of doctrinal truth; and the very existence of the right of individual judgment, in its interpretation; and the entire rejection of all human authority over conscience,) been compelled to depart from the Church of Scotland; I will freely confess that the inquiries of my earlier years have enabled me to execute the resolution of separation without any difficulty. I have left nothing that I believe destined to be permanent, and much that I conceive to be contrary to Scripture—and though I do not think that the order of any of the present dissenting churches appertains to, or is to exist in that new dispensation, which I believe to be near at hand, yet I already experience, in the entire freedom from the yoke of human systems, and the simplicity of a church order altogether severed from political associations, that I have made an exchange pregnant with present peace, and tending to the advancement of

the kingdom of God in my own heart and those of my brethren."

The circumstances which awoke the slumbering principles of non-conformity in the mind of Mr. Cuningham, and which eventually led to the adoption of that system of church order, the advantages of which he so happily describes, appear to have been briefly as follows:—

Mr. Cuningham is the patron and principal manager of a Sabbath School in Stewarton, which included, amongst its teachers, two members of the Wesleyan Methodist connexion. Some of the theological opinions of that Society appear to have been adopted and unhesitatingly avowed by all the parties connected with the school.

They, however, worshipped in the parish kirk, and determined to commune with their fellow Christians at the approaching celebration of the Lord's Supper, early in the autumn of 1826.

As it was known that the manager and teachers of the Sabbath School did not believe that the Westminster Confession, and the two Catechisms, contained unmixed truth, it was rumoured in the neighbourhood that the intended applicants would not be admitted to the communion table without first answering for their doctrinal errors before the Kirk Session. This rumour was confirmed by a notice from the pulpit by the parish minister, "That as it was understood that some Dissenters from the Established Church wished to join the church at the approaching communion, they were desired to attend the Kirk Session at three o'clock the following day, to give their reasons for having left the church, and again desiring to return to its communion."

They felt it expedient, therefore, to make their application by letter, in which they candidly gave their views of Scripture truth.

This communication produced from the Kirk Session a refusal of the two Wesleyan Methodists, as communicants, at the approaching celebration of the Supper, which, of course, led the whole party to some grave consideration concerning their duty for the future.

"When we held our first meeting," says Mr. Cuninghame, "to consider the situation in which we were placed by the act of the Kirk Session, we were unanimously of opinion, that if no redress were afforded, our final and entire separation from the church was the line of duty. If the reasons for this determination be sought for, I am willing, so far as I am individually concerned, that the following passage from the controversy of the illustrious Chillingworth with the Papists, shall be received as a sufficient declaration of them:—

"'He,' says Chillingworth, 'that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his own design as well if he can get the power and authority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws, if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome, to establish her authority over men's consciences, needed not either to abolish or corrupt the Holy Scriptures, the pillars and supporters of Christian liberty, but the more expedite way, and therefore more likely to be successful, was to gain the opinion and esteem of being the public and authorised expounder of them, and the authority of adding to them what doctrine she pleased, under the title of Traditions and Definitions.'

"In applying this reasoning of

Chillingworth to our individual circumstances, it is only necessary to observe, that if once the Confession and Catechisms of the Scottish Church be erected into *judges of faith*, and an unqualified subjection to them be made a *condition of communion*; it is manifest that in principle they become identified with the traditions and definitions of the Church of Rome, and the same reasons which justified our forefathers in separating from the Church of Rome, seem evidently to require those Protestants, who do not believe the Westminster Confession to contain unmixed truth, to depart from any church which demands the reception of it as a badge of discipleship, thus erecting it into an idol, rivalling in authority the word of the living God. Now the act of the Kirk Session of Stewarton last year had the direct effect of investing the above Confession with such authority, in as much as it proceeded upon the principle, that no person who denies the truth of any one of the doctrines embodied therein, or avows any doctrinal sentiments inconsistent therewith, can be admitted to the table of the Lord within the pale of the Presbyterian Church of Scotland. I have moreover been informed, that all the young persons who have recently been received into the communion of the church in this parish, have been specially required, in the face of the congregation, to acknowledge the Westminster Confession and the two Catechisms as the standards of their faith. It will, therefore, be seen that no person who holds any *sentiments* contrary to these standards, can in such a state of things approach the table of the Lord, without professing a lie before God and the congregation; and that to those who dare not, in order to please man, incur this awful guilt, no choice is left, but either to depart from the communion of the

church, or to live in disobedience to the command of Christ, '*Do this in remembrance of me.*'

"When, under the circumstances now stated, we formed the resolution of eventual separation, if no relief were granted, we desired still to avoid any step that might bear the appearance of rashness or precipitation. We, therefore, agreed to continue for some time longer our attendance on the worship of the church, and in the mean time while I proceeded to prepare the tract, entitled, '*Remarks on a recent act of the Kirk Session of Stewarton, denying admission to the Lord's Supper to two members of the Wesleyan Methodists.*'

"After some interval had elapsed from its publication, (during which also there was at least one ordinary meeting of the Presbytery, and I believe some extraordinary ones,) we were given to understand, from various quarters, that there was no probability of the matter being taken up by the Presbytery of Irvine, or any of the higher church courts; and moreover, that even if it were brought before them by an appeal, there was little likelihood of the act of the Kirk Session being condemned. Indeed, I found that this act was justified or palliated, by persons from whom I should have expected quite different sentiments, upon the ground of its being a necessary result of the constitution of the Established Church. That it can be defended upon scriptural principles, or that it accords with the practice of the primitive church, has not, as far as I know, been maintained by any one.

"As it thus appeared, that there remained no prospect of a remedy for the wrong in the Established Church, we at length took the step of formally leaving its worship, and assembling separately for mutual edification. Our first meeting for this purpose was on

the 15th October last. But we delayed the further measure of forming ourselves into a church, for nearly four months more. It might otherwise have appeared that we gave no time to the Established Church to re-consider an act which we could not but view as an open violation of the law of Christ.

"As no such disposition was manifested on their part, we at length, on the 8th of February last, being the day appointed by the Established Church for the Parochial Sacramental Fast, held a meeting for the formation of a church. And as it is one of the first duties of every church of Christ to bear testimony to the truth as it is in Jesus, it is deemed right to lay before our fellow Christians, of all denominations, the articles of faith which were then agreed upon, as the basis of our union. The reasons which seem to require this publication, are not that our principles may be known, but that it may be made manifest, that they have in them nothing of a schismatic nature, tending to the disruption of the ties of Christian charity, and the communion of saints. Indeed, had we not carefully guarded against this root of bitterness, we should have fallen into the very sin, which we conceive the Established Church to have been guilty of, in excluding us from the table of the Lord.

"At Stewarton, the 8th February, 1827.

"We, whose names are underwritten, having met this day, after calling on the name of God, even the Father of our Lord and Saviour Jesus Christ, in prayer, have agreed, in the name of the Lord Jesus Christ, the Judge of the quick and the dead, and constituted by the Almighty Father to be Head of his body the Church, to form ourselves into a Christian Church or Congregation, and to walk together in the obedience and fellowship of the Gospel.

"We acknowledge the Scriptures of the Old and New Testaments to be the inspired word of God, and only infallible rule of faith and manners. But as it has been usual for most Christian Churches to comprehend in some formulary of words,

what they receive as the fundamental doctrines of the word of God necessary to be believed by all Christians; we, desiring to conform to the simplicity of the faith of the churches of Christ in the first ages, and thus to return as nearly as possible to the apostolic standard, agree to adopt as our Confession of Faith that form of words which is found in the writings of Irenæus, Bishop of Lyons, who is supposed to have suffered death for Christ about the year 202, with the omission only of the following words near the end of it, 'Some from the beginning, and some through repentance.'

"Of this Creed Irenæus testifies that it was substantially received without addition or diminution, by all the churches of Christ in his time; and it is as follows:—

"I believe in God the Father Almighty, maker of heaven and earth, and sea, and all that are in them; and in one Jesus Christ the Son of God, incarnate for our salvation; and in the Holy Ghost, who preached by the prophets the dispensations of God, and the coming, and the birth from a virgin, and passion, and resurrection from the dead of our beloved Lord Jesus Christ, and his ascension into heaven in the flesh, and his advent from heaven in the glory of the Father, to gather together into one all things, and to raise the bodies of all men, that unto Christ our Lord, and Saviour, and King, according to the good pleasure of God the invisible Father, every knee may bow, of things in heaven, and in earth, and under the earth; and every tongue confess to him, and that he may execute righteous judgment upon all; that he may send into eternal fire the spiritual things of wickedness, even the angels which transgressed and rebelled, and the ungodly, and unjust, and wicked, and blasphemers of mankind, and having given life to the just and righteous, and keepers of his commandments, and those who have persevered in his love; that he may bestow upon them incorruption, and bring them to eternal glory."

"In adopting the above as our standard of faith, it is the desire of our hearts to keep the unity of the Spirit in the bond of peace, with all who hold the Head, Christ Jesus, without reference to those subordinate points which have unhappily divided the professing churches of Christ, and erected middle walls of partition between those who ought to love as brethren."

"But in the particular circumstances which have led to our exclusion from the National Establishment, we deem it to be our duty, as a testimony to what we believe to be important truths of the Scriptures, to declare also our agreement in the following points of doctrine, though we do not consider them as being of the na-

ture of fundamentals,* and therefore do not impose them upon the consciences of any of our future members who may differ from us in their views upon these points."

"I. We believe that our Lord and Saviour Jesus Christ gave himself a ransom on the cross for all men; or, as he in his own discourse with the Jews expresses it, *he gave his flesh for the life of the world*, and thus that he is, according to the words of St. John, *the propitiation for the sins of the whole world*.

"We understand by the Scripture doctrine of predestination unto life, simply God's unchangeable and everlasting purpose to save all who repent and believe in the Son of God."

"III. We believe that as Christ's spotless obedience unto death, and perfect sacrifice for sin, are the only meritorious foundation of our acceptance with God and the purchase price of our redemption, the *one righteousness* mentioned by St. Paul in Romans v. 18. as the way in which God in his sovereign wisdom is pleased to impart to believers the benefits purchased by Christ, and particularly that of the free remission of sin, is by counting to them their faith for righteousness."

"We also agree to the two following articles of an administrator's nature."

"I. We believe that the baptism of infants is agreeable to the word of God and practice of the church, from the age of the apostles. But we think that difference of opinion upon this point, ought not to interrupt the communion of saints. If, therefore, any of our brethren should adopt different views from us upon the ordinance and administration of baptism, we shall desire still to give them the right hand of fellowship, leaving them on this point to follow their own views of scriptural truth."

"II. Without entering into the controversies which have prevailed respecting church government and order, we agree that this church shall be organized and conducted on the principles called Congregational or Independent, for which the authority of writers, intimately acquainted with ecclesiastical antiquity, may be produced."

"What has been offered will, I hope, convince every unprejudiced person that no alternative was left for us but that of separation.—It remains that I should

* It will be easily understood that this expression refers not to the doctrines themselves of the atonement and justification by faith, which are manifestly fundamental, but to our particular views of them: Our meaning is *not to exclude pious and spiritual Calvinists*, if any such wish to join us.

state the reasons for our having adopted the Congregational or Independent form of Church order and Government, rather than any other. On this point I observe therefore, that when we found ourselves, by an act of the Established Church, placed without the pale of Christian ordinances, seeing that all the regular Dissenting bodies to which we might have had access, professed the like principles, and received the same Confession of Faith with the Church of Scotland, it did not seem congruous that we should seek union with them, and the more especially, because while we freely own that we do not view the points of doctrine wherein we dissent from the Calvinistic churches as being fundamental, we yet conceive them to be very important, and that the free preaching of a free and universal Gospel to every creature, is closely associated with the glad tidings that Christ our Saviour gave himself a ransom on the cross for every man. To a connection with the Protestant Episcopal Churches I found there were also insurmountable obstacles.

"It only remained, therefore, that we should form a distinct body, united on those principles of church order which approach nearest to the primitive standard—and that the apostolic churches were independent, is maintained both by Lord King in his work on the Constitution and Discipline of the Primitive Church, and by Mosheim in his learned work *De Rebus Christianorum ante Constantinum Magnum*. Lastly, with regard to the step of administering the ordinances of the Gospel in the absence of a regularly ordained ministry, I would observe, that in Scotland this is no new occurrence, having been exemplified in the congregation of the late Mr. Dale, of Glasgow, and in various other bodies of Congregational Dissenters. I have,

myself, no doubt of its lawfulness in cases of such urgent necessity as cannot but frequently occur in the present state of the church of Christ. But for the purpose of more fully vindicating it, particularly in the eyes of my friends in the Church of England, I shall bring forward some passages from one of the standard, and most accredited writers of that church, Bishop Burnet, on the XXXIX Articles, upon which I am willing to ground the justification of my own conduct in this respect, even if it could not be done upon that higher scriptural principle; that all who partake of Christ himself by faith, must in the nature of things have a right to his sacraments, and that should those who act in his name in the visible church by the exercise of illegal and lordly power over his heritage, refuse to them the participation of his ordinances, they have an inherent right in the covenant of grace to take these ordinances for themselves.

ARTICLE XXIII.

OF MINISTERING IN THE CONGREGATION.

"It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given unto them, in the congregation, to call and send ministers into the Lord's vineyard."

"We have two particulars fixed in this article; the first is against any that shall assume to themselves, without a lawful occasion, the authority of dispensing the things of God: the second is, the defining, in very general words, what it is that makes a lawful call. As to the first, it will bear no great difficulty; we see in the old dispensation, that the family,

the age, and the qualifications of those that might serve in the priesthood, are very particularly set forth. In the New Testament our Lord called the twelve apostles, and sent them out; he also sent out, upon another occasion, seventy disciples: and before he left his apostles, he told them, that as his Father had sent him, so sent he them: which seems to import, that as he was sent into the world with this, among other powers, that he might send others in his name; so he likewise empowered them to do the same: and when they went planting churches, as they took some to be companions of labour with themselves, so they appointed others over the particular churches in which they fixed them. Such were Epaphras or Epaphroditus at Colosse, Timothy at Ephesus, and Titus in Crete. To them the apostles gave authority; otherwise it was a needless thing to write so many directions to them, in order to their conduct.'

"I come in the next place to consider the second part of this article, which is the definition here given of those that are lawfully called and sent. This is put in very general words, far from that magisterial stiffness in which some have taken upon them to dictate in this matter. *The article does not resolve this into any particular constitution, but leaves the matter open and at large for such accidents as had happened, and such as might still happen.* They who drew it had the state of these several churches before their eyes, that had been differently reformed; and although their own had been less forced to go out of the beaten path than any other, yet they knew that all things among themselves had not gone according to those rules that ought to be sacred in regular times: necessity has no law, and is a law to itself.

"This is the difference between those things that are the means of

salvation, and the precepts that are only necessary, because they are commanded. Those things which are the means, such as faith, repentance, and new obedience, are indispensable, they oblige all men, and at all times, alike; because they have a natural influence on us, to make us fit and capable subjects of the mercy of God. But such things as are necessary only by virtue of a command of God, and not by virtue of any real efficiency which they have to reform our natures, do indeed oblige us to seek for them, and to use all our endeavours to have them. But as they of themselves are not necessary in the same order with the first, so much less are all those methods necessary in which we may come at the regular use of them. This distinction shall be more fully enlarged on when the sacraments are treated of. But to the matter in hand—That which is simply necessary as a mean to preserve the order and union of the body of Christians, and to maintain the reverence due to holy things, is, that no man enter upon any part of the holy ministry, without he be chosen and called to it by such as have an authority so to do; that, I say, is fixed by the article: *but men are left more at liberty as to their thoughts concerning the subject of this lawful authority.*

"That which we believe to be lawful authority, is that rule which the body of the pastors, or bishops and clergy of a church, shall settle, being met in a body under the due respect to the powers that God shall set over them: rules thus made, being in nothing contrary to the word of God, and duly executed by the particular persons to whom that care belongs, are certainly the lawful authority."

"Finally, if a company of Christians find the public worship where they live to be so defiled that they cannot with a good conscience

join in it, and if they do not know of any place to which they can conveniently go where they may worship God purely, and in a regular way; if, I say, such a body, finding some that have been ordained, though to the lower functions, should submit itself entirely to their conduct, or finding none of those, should by a common consent desire some of their own number to minister to them in holy things, and should upon that beginning grow up to a regulated constitution, though we are very sure that this is quite out of all rule, and could not be done without a very great sin, unless the necessity were great and apparent; yet if the necessity is real and not feigned, this is not condemned or annulled by the article; for when this grows to a constitution, and when it was begun by the consent of a body, who are supposed to have an authority in such an extraordinary case, whatever some hotter spirits have thought of this since that time; yet we are very sure, that not only those who penned the articles, but the body of this church for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign

churches so constituted to be true churches as to all the essentials of a church, though they had been at first irregularly formed, and continued still to be in an imperfect state. And, therefore, the general words in which this part of the article is framed, seem to have been designed on purpose not to exclude them.

"The reasoning of Bishop Burnet in the foregoing passage of his work on the articles is so clear and satisfactory, that little remains for me to add, but that conceiving I have, in the preceding part of this tract, established a case of undoubted necessity with regard to dissent from the Established Church of Scotland, I leave it to the candid reader to apply the principles of Bishop Burnet to the circumstances in which I and those who have accompanied me were placed.—We found ourselves as it were driven back into the first elements of Christian society, and in beginning to construct the new edifice of a Christian church, we have humbly endeavoured to take for our guides the Scriptures of truth and the example of the churches in the apostolic ages."

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE OCCASIONAL OBSERVANCE OF CHURCH FASTS.

(To the Editors.)

GENTLEMEN,—I wish to address you upon an interesting occurrence connected with the church over which it is my happiness to preside; but feel at the same time a reluctance to attempt it, lest I should appear to symbolize with the ancient Pharisees, or be suspected of possessing that foolish disposition, which seeks its own mean recompense in the transient

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commendation of our fellow-men. Doubtless nothing can be more opposed to the genius and precepts of the Gospel, than an ostentatious display of ministerial usefulness, or extraordinary devotion, and therefore I adopt, in this communication, an anonymous form, which, with your readers in general, will screen me from the imputation of unworthy motives, and should any of my brethren discover me, though in that disguise, they will, I trust, accept my solemn assurance, that whilst

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for a moment I am compelled to speak of myself, it is with a deep consciousness that the impression which was produced, is alone to be ascribed to the influences of that Holy Spirit, without which the ministry of Paul himself would have been inefficient.

The perusal of various communications, which arrived from the United States of America in the early part of the last summer, on the subject of the Revivals of Religion in that land, powerfully affected my own mind, and led me to desire, with unusual earnestness, such blessed effusions of divine influence upon our own churches. Under these feelings I composed a sermon upon Acts iii. 19. "When the times of refreshing shall come from the presence of the Lord;" which was delivered to my own people, who were evidently interested in the important and novel topic. In a few weeks after I received the following paper, which, if I mistake not, will commend itself to every reader, accompanied with a note, signed by *eleven* members of the church, who had perused it, begging respectfully to recommend its contents to my serious consideration.

"The writer of the following remarks, (in common, he believes, with many other persons,) listened with unusual interest and pleasure to the discourse lately delivered, on the subject of "Seasons of Refreshment from the Presence of the Lord," and felt, on that occasion, an earnest desire to experience in his own soul, and witness in all around him, such a gracious visitation as was then described. In one of the extracts which were introduced into that discourse, it was stated, that the recent revivals of religion in the American churches had generally commenced with, or been preceded by, days of solemn and united prayer and fasting, on the part of the ministers and members of those

churches. The writer of these remarks has been led to entertain the conviction, that the example of our American brethren in this particular might, with much prospect of advantage, be imitated by many of the churches in this country, and especially that the church assembling at **** Chapel, might very beneficially commence such imitation at the present season. After much reflection, he has determined to submit to a few of his brethren some observations on the subject, and (if their views upon it correspond with his own) to join with them in a request to their pastor, to propose to the church generally the appropriation of three days in the course of the ensuing three months, to the purposes of fasting, humiliation, and solemn prayer for the influence of the Holy Spirit.

"The occasional observance of seasons of special humiliation and prayer, accompanied by fasting, is a duty which was often practised by the Christians of the primitive ages; and in later periods, in our own island, it was not neglected by those venerable men, who are regarded as the fathers of our modern churches, or by the congregations over which they severally presided. Those men, whose labours and sufferings in the cause of Christ are still held by his people in admiring and grateful remembrance,—who seemed to breathe the very atmosphere of heaven,—and whose writings are a store of intellectual and spiritual treasure to succeeding generations,—they maintained that elevated temper of mind, and were fitted for their most arduous labours and their sharpest trials, by frequent retirement from the agitations of the world, and the controversies of the church, to spend a day in secret prostration of soul before their God and Father. Nor were days of special prayer observed only by the ministers in

the retirement of their closets. Congregational fasts and thanksgivings were occasionally kept, and seven successive hours were sometimes occupied in the public solemnities of those interesting seasons. In Scotland, the practice adopted with respect to the celebration of the Lord's Supper, though objectionable on account of the long intervals between the seasons of communion, had yet an advantage in the solemn services of preparation and improvement, which occupied the days preceding and following the administration of the ordinance, and which must often have been attended by highly beneficial consequences. In America, the pious settlers who laid in New England the foundation of the present churches of the United States, carried with them the practice of the English puritans, and it would seem, that even at the present period, days of fasting and of thanksgiving have not become obsolete among their descendants. In England, however, the example of our pious countrymen of former days appears to have been generally disregarded in this respect. The deaths of the ejected Nonconformists were followed by a general prevalence of lukewarmness: the things that remained were ready to die. And since the "rise of Methodism," whether from the attention of Christians being in a great degree absorbed, first by controversies on points of doctrine, and since by various schemes and enterprizes for the propagation of Christianity, and the melioration of the state of mankind,—whether from an excessive dread of every thing which might even *look like* attributing an undue value to particular religious acts, or from the busy out-of-doors habits of the present generation,—whatever be the causes, the fact appears to be unquestionable, that almost the only vestiges remaining of the

practices of our forefathers in this particular, are those which are to be found in the pages of their voluminous writings. The very name of "fasting," would perhaps convey, to the mind of many a modern Christian, the ideas of formality, of a legal spirit, and even of an approximation to the superstitious observances of the Romish system. Such misapprehensions, however, it is unnecessary to refute in this paper, as those to whom it is addressed are doubtless persuaded that the practice in question is one of the means of grace appointed to be used in the Christian church, and will, therefore, only require to be convinced, that this is a season in which it ought to be resorted to, and in which its observance is practicable.

"The first consideration which appears to the writer of this paper to justify the opinion, that this practice ought *now* to be resorted to, is one which he feels some difficulty in stating, as it may give him the appearance of sitting in judgment upon his fellow Christians. He alludes to the *prevalence of a low state of spiritual religion among the professors of godliness*. He trusts that this language will not expose him to the charge of self-conceit and uncharitableness, when he states, in perfect sincerity, that it is in *his own* experience that he finds the most melancholy proofs of this low state. He has a sad consciousness of the prevalence of corruption in himself, to such a degree as to render it extremely questionable, whether, while he "has a name that he lives," he be not spiritually "dead." He sees, here and there among his Christian friends, one and another who appear to experience, in a high degree, the gladdening and strengthening efficacy of Gospel grace,—whose hearts and minds are evidently kept by the peace of

God, which passeth all understanding, and whose lively, tender, zealous spirit is so manifested in their whole conversation, as to display to all around them the loveliness and beauty of evangelical religion. On these he looks with veneration, he might almost say, with envy. But he cannot shut his eyes and ears to those things which indicate, in a large portion of the "religious world," a state much more akin to that which he deplures in himself, than to that which he admires in some of his brethren. When he observes the habitually late attendance of the greater part of his fellow-worshippers on the Lord's day,—when he finds that but *few* of those with whom he converses, do not labour under the same strange backwardness which he laments, to engage in spiritual and profitable discourse; when he remarks the levity so commonly prevailing at meetings, for purposes connected with the extension of the kingdom of Christ; when he hears of disagreements, and offences, and falls, among the professors of godliness; when he knows that Sabbath schools and other valuable institutions often languish for want of a spirit of devotedness and self-denying perseverance in their professed friends; and that there are many individuals in our congregations, whose general conduct is correct and Christian-like, and who are even engaging in works of usefulness, but cannot be prevailed upon to enter into communion with the church in her most solemn ordinance; when he observes all this, he cannot but feel the conviction, that there is a lamentable deficiency of spiritual religion amongst us, and that we need most deeply the reviving influence of the Spirit to be "poured out upon us from on high." In our intercourse with each other, where are the mutual tenderness and faithfulness; the wise and

kind reproof, and the willingness to receive it; the constant anxiety to be spiritually helpful to each other, which ought to characterize the members of the body of Christ? Can it be said of all our families, as it has been said of the Scottish peasantry of former days, "every head of a family was as a priest and king in his own house, which was a house of God, and a gate of heaven?" And in our public assemblies on the Lord's day, can we, after reading the descriptions given of public services, in periods of the special effusion of the Holy Spirit; as for example, among the North American Indians, under Brainerd; can we fail to be struck with a sense of the contrast, and to be humbled at the consciousness of the cold formality which prevails so much amongst us?

"Another circumstance which appears to render the occasional appropriation of time to extraordinary devotional exercises desirable, is, *that so large a portion of our ordinary time, not devoted to worldly business, is occupied by engagements, which, though connected with the cause of religion, are not strictly of a devotional nature.* The state of the world around us imposes upon us so many employments of this nature, so much religious business, as often to encroach considerably on the time which, under other circumstances, we should gladly devote to the cultivation of our own hearts; and though these engagements are often sanctified to the benefit of those who attend to them, they require much watchfulness and prayer, and much special grace, to prevent their inducing a forgetfulness of our own proper concerns, while we are attending to those of others. The Sunday School teacher, for example, who sometimes, perhaps, may hardly be able to secure half an hour of solitude, from the time of meeting his family in the morning of the Lord's day, till the

moment when he retires from them in the evening; who, even when he is in the house of prayer, has his attention diverted from the service, by the necessity of watching the children around him, lest they should disturb other persons in the congregation; and whose week evenings, if they are not occupied by secular business, are filled up by Committees, and meetings, and visits; he, surely, may well fear the deadening influence of such a public life, and desire some opportunity of more undivided attention to his own spiritual concerns; more entire disengagement from external objects, than his duties as a teacher will permit him to enjoy on ordinary occasions.

"The only other consideration which shall be here urged, is one closely connected with the preceding, viz. *the need of divine influence to qualify us for, assist us in, and render successful our various attempts to promote religion amongst our neighbours.* The congregation at * * * * Chapel is continually acquiring more of that missionary character which its pastor has so often and so earnestly recommended. A large proportion of the communicants, and many of the serious hearers, are engaged in labours which, if attended with the divine blessing, may be expected to be productive of glory to God, and lasting benefit to human souls, but which, without that blessing, will be utterly ineffectual. Now, if the remarks made under the two former heads apply to any of us who are thus engaged; if we feel that personal religion is low with us, and that our engagements connected with the propagation of the truth around us tend to withdraw us from more spiritual and profitable duties, ought we not to pause, and seriously to inquire, whether we do not need more of the influence of the Holy Spirit, not only to make our labours effectual, but

even to prepare ourselves to experience much success, without deriving from it food for our pride and self-complacency? The assertion which has been lately quoted in our hearing, "that the Christian church is not prepared for extensive success in missionary work," may, probably, be applied with much propriety to many of us individually, in our character of teachers or visitors. We need much more humility than we now possess, ere we could observe, without being unduly elated by it, such a change, effected by our joint instrumentality, in the character and habits of the population amongst whom we labour, as took place at Kidderminster during the ministry of Richard Baxter. And yet, who would not desire to see such a change? And who shall say that the churches of London, if they possessed more of the spirit of Christ themselves, might not expect to be favoured with such sights?

"The preceding remarks, it is hoped, will be considered as sufficiently establishing the desirableness of a recurrence, on our part, to the use of those occasional solemnities, which the people of God in former times were wont to hold, both in public and in private, when any evil was either actually lying upon or threatening the church, or when any special and important blessing was felt to be peculiarly needed. It may, however, be asked, when and how are we, amidst that constant employment of which you complain, to find time for these extraordinary engagements? The answer is as follows. We have now entered upon that part of the year in which a large portion of the busy inhabitants of our metropolis have less pressing and constant employment than in any other season, and in which, therefore, they generally endeavour, by relaxation, and, perhaps, by a short absence from

the scenes of their usual occupation, to revive their strength and spirits, which constant application to business had impaired. In the **** Congregation, the number of those who have comparative leisure in the latter part of the summer and the autumn, is, it is believed, considerable. If, then, it were agreed amongst us, that we need a spiritual revival in the present state of the church, as much as the debilitated man of business needs the renovating influence of country air, and suspension of his usual cares, to fit him for renewed application to his labours; why should there be more difficulty experienced in devoting some little time to the pursuit of the former than of the latter object? Why should we not, in making our arrangements for absence from business, endeavour to secure one or two holidays to be spent at home, in addition to those which we may wish to spend abroad?"

You may easily conceive, Gentlemen, that I was deeply interested with this communication, and therefore submitted the proposal with which it closed, viz. to set apart a day for humiliation, fasting, and prayer, to the church at its first meeting. Happily they concurred with delightful unanimity in the proposal, and in the month of August last, a day was appropriated to this solemn service.

The church met at seven o'clock in the morning for special prayer, which exercise was continued two hours. Two hours at noon were devoted to religious conversation with any who desired it, and a large congregation convened again in the evening at seven o'clock, for prayer and exhortation, which service closed at nine o'clock. On the subject of fasting, allow me to say, that it was regarded by us as a sign of humiliation, and was therefore not observed by a

total abstinence from food, but by that forbearance of our usual and pleasant diet, which, throughout the day, kept the great business to which it was consecrated in view.

Though I have not to communicate any extraordinary circumstances as the result of the exercises of that day, yet it is proper to state that they were peculiarly solemn and impressive, and are remembered with lively emotions by most who attended them. Never did I witness such tenderness of heart, such humility, such marked devotion, such union and love at any previous meeting. Holy influences appeared to affect every mind, and we witnessed with joy, that God has not said to his family, "Seek ye my face in vain." . . .

REVIVALS OF RELIGION IN NORTH AMERICA.

No. III.

(Concluded from page 583.)

13. Let all the members of our churches resolve to use no spirituous liquors, and to furnish none for those in their employment, except as a medicine. Many of our brethren in other parts of the country have adopted this rule; and shall we not, in this day of spiritual visitation, co-operate with them, in thus setting our faces against that beastly, soul-destroying sin, *intemperance*, which is producing such wide-spread desolation through our land? It is estimated that more than *ten thousand* die annually by intemperance; that the liquor necessary to effect such a frightful destruction costs *thirty millions of dollars*; and that *three-fourths* of all the crimes committed in the United States originate from this demoralizing practice; and shall we add that hell itself is annually peopled with ten thousand inhabitants from this gospel land by this abomi-

noble sin, and thirty millions of dollars are expended in transporting them to their dreary abode!!! Shall not Christians, then, in this day of revivals, do every thing possible to diminish this host of drunkards, who are posting on to ruin?

How much trouble and disgrace is brought upon our churches by this practice! Half the cases of discipline grow out of intemperance. It may be estimated that one in a hundred in our churches, is annually a subject of discipline, or ought to be, for this vice. Allowing one-twelfth of our population to be professors of religion, this would make *ten thousand* subjects of discipline for intemperance. If, then, ten thousand are disciplined annually for intemperance, and many of them excommunicated, and ten thousand in the church and out of it die every year, and go to the regions of woe, shall it be said that the members of our churches cannot be brought to use this poison only as a medicine? If the church of Christ could save but one of this ten thousand from damnation, by refusing to taste this liquid, ought they not to do it? Did Paul say, "If meat make my brother to offend, I will eat no flesh while the world standeth;" and shall not Christians of the present day say, if abstaining from drinking this intoxicating liquid can save one of these ten thousand immortal souls from perishing for ever, we will drink no more while life shall last?

14. Let Bible classes be multiplied. These classes, when well conducted, have received the blessing of God. All the members of our churches should, if possible, attend upon such instruction. No means would be more effectual in leading them to grow in knowledge and in grace. Many old professors are so ignorant, that they are unfit to educate

their children or to converse with a convicted sinner. But it may be asked, how shall biblical instruction be in this way imparted to all? Ministers feel as though their burden were already more than they can bear. The elders and most respectable members of our churches ought to be teachers of Bible classes. There should be a class in every neighbourhood throughout our societies. Let it not be said this is impracticable; our elders and influential members can never be brought to do it. We can never accomplish great things if we do not attempt them. Much difficulty has been experienced in many places, for want of teachers, at the commencement of Sabbath school instruction. But when a few have persevered with becoming zeal, God has granted them aid by raising up teachers. These teachers are receiving as much benefit as their pupils, and many of them are thus preparing to be better members of the church, better parents, and better ministers, in future life. The talents of the church ought to be brought into requisition. Every church is a little army of christian soldiers, and each one ought to be stationed where his talents may be useful, and the whole moral and physical power of this little army brought to bear upon the empire of darkness. Many of our elders are of little use. If they attend upon the stated meetings of Session, and vote to receive the members, and to discipline the irregular, they feel as though they had done their whole duty. They ought to be "helps" in a far more important sense. Let ministers instruct a Bible class for the members of the church and others who will attend. Let the elders and others selected for the purpose, instruct each a class. At the meetings, let singing and prayers be intermixed with the instruction. Sometimes these meetings might

be principally spent in conference and prayer. We merely throw out these hints respecting the manner of conducting them. We doubt not, should such instruction become general, that experience would suggest many thoughts more useful, probably, than these. Great has been the improvement in the instruction and management of Sabbath schools, and the same would be true of Bible classes, were they multiplied and continued from year to year. It might be useful for the minister and all the instructors to have stated meetings, to report, to consult, and to pray together. Should such a system of instruction become general, it would do much, very much, to preserve the moral health of our churches; and may we not suppose that this will be one of the great means, among others, by which the "earth shall be filled with the knowledge of God as the waters fill the seas?" The Methodist church owes its numbers, and preservation, and piety, as much to class meetings, as to any other means. Such classes as these, we doubt not, might be equally, and perhaps more useful.

15. Let the members of our churches cast liberally of their substance into the treasury of the Lord. If professors have any true benevolence, frequent acts of christian liberality will strengthen it. Covetousness is the great sin of Christendom. The idols of the heathen we are in little danger of worshipping. But many a professor bows down to *mammon*, with great devotion. Let ministers exhibit the promises of God made to christian liberality, with as much frequency as they have in these revivals his promises to prayer; and let them as earnestly and perseveringly urge the members of their churches to prove their faith by *liberal gifts*, as by *agonizing prayer*, and good will

be done. They will then be better able to judge of the *strength* of their faith in God's promises, and of the genuineness of their conversion. Let there be a thorough revival in our churches of *faith* and *works*, in this respect, and we venture to say its influence will be felt to the ends of the earth. It would not be strange, if it were found that some of our converts must be converted, before they could be brought to promote, and to rejoice in, such a revival; and we fear it will be long before such a revival will spread through the christian world. Were it to extend through these United States, they would turn the world upside down. Did all the members of our churches in this country possess as much benevolence as the gospel requires, they might contribute twenty thousand dollars annually to the various benevolent objects of the day. And what might not the churches in the United States give? Thirty millions of dollars are annually expended to make drunkards. As much as this might be given for the salvation of mankind; whereas, not half a million is given by all denominations, that the gospel may be preached to "every creature." At this rate, sixty years must elapse, before as much is expended to conduct our race to the gates of heaven, as is spent in one year to conduct ten thousand drunkards to the gates of hell! And yet we are often told that the church has awaked from her slumbers, and some are crying out against the immense sums that are given, as though the nation would soon be impoverished by her charities. Shame to the church, and shame to her enemies. A single theatre, in one of our large cities, receives almost as much from the votaries of pleasure, as the Saviour of the world from his professed friends throughout the Union, that he may "have the heathen for his

inheritance, and the uttermost parts of the earth for his possession."

To see men rolling in wealth, and professing to be followers of Him, *who, though rich, yet for their sakes became poor, that they might be rich in heaven's treasures*, is enough to make angels weep. These men of wealth think it is the duty of ministers to wear out in hard service; and if they have a bare subsistence, it is all they ought to expect. We do not object to this. But we ask, are not the talents of all other men, farmers, mechanics, merchants, physicians, lawyers, judges, and statesmen, the Lord's, as well as the ministers of the gospel? Will he not call them to account how they spend his treasures, as well as ministers how they preach his word and watch for souls? What right have men of wealth to hoard up for their children, when they have already more than will do them good? They ought to give their whole income to the Lord. Yea, they ought to be diligent in acquiring property by lawful means for this *very purpose*; and they ought to be as careful to bestow it where it may be most useful, as worldlings are where they can invest their capital to the best advantage.

Let the wicked rage against the benevolent operations of the day. If any thing can save the American church and nation from the judgments of heaven, it will be a spirit of expansive benevolence, produced by the preaching of the gospel. No nation ever enjoyed greater advantages for wealth. And how have other nations fallen? In infancy they were hardy and industrious. As they advanced in wealth, luxury, extravagance, and vice increased. This produced effeminacy, and ended in ruin. There are several important benevolent societies in our country, under the direction of men of

piety and talents, which have the strongest claim to our charities, such as Bible Societies, Foreign and Domestic Missionary Societies, Tract Societies, Education Societies, and Societies for the reformation of Seamen. The most unexceptionable method of aiding these societies, by the great mass of our people, is through public contributions. We trust the time will come, when every member of the church of Christ will "lay by him in store, as God hath prospered him," and from Sabbath to Sabbath, cast in his free-will offering into the treasury of the Lord, for the conversion of the world. The first church that shall arrive at this eminence in christian liberality, will set an example, which may be as important to our world, as that of the man who first resolved to put an end to the slave trade, or who established the first Sabbath school. Until there is more of the spirit of Christ in our churches, such an attempt would be in vain. But we would suggest, whether a monthly contribution might not be regularly made on the Sabbath, to such of the great benevolent objects as should be agreed upon by the churches.

16. The stated meetings of ecclesiastical bodies ought to be more strictly religious. Meetings of our Sessions, of our Presbyteries, of our Synods, and even of the General Assembly, are mere meetings of business, and this business is too often done in the spirit of the world. Our pious people are uninterested, or grieved to see the ambitious and litigious spirit which too often prevails. Were He in whose name we act, to descend again, and appear in person, and witness our proceedings, could we expect his approbation? Were more time spent in prayer and other religious exercises, our business would be as soon done, and better done, and

we should return with a "conscience more void of offence toward God and toward man."

Thus, brethren, we have endeavoured to perform the duty assigned us, according to the best of our ability. We hope and pray it may not be in vain to our churches, nor to those into whose hands this pamphlet may fall. If it should excite one minister or church to seek the glory of God with becoming zeal, or save one soul from the dread sentence, "Depart ye cursed," we shall have cause of thanksgiving and praise, that we were permitted to perform the duty you imposed. We are confident, that if ministers and churches through our land could be brought to pursue with zeal the means suggested, from year to year, that the world would soon witness revivals more extensive and powerful than have ever been witnessed, compared with which what we have seen in this country would be almost nothing. Could our churches be brought habitually to pray for the influences of the Holy Spirit, they would be so filled with its fruits, that they would become terrible to opposition as an army with banners. And we would specially urge this upon our brethren in the ministry, and upon our churches. A large measure of this influence is all we want to make us in the highest degree useful. It would lead to the wisest and best use of all our powers. And there is no blessing for which we have greater encouragement to pray. We are furnished with every argument to plead with the God of all grace for the influences of his spirit. God will be glorified in us. These influences are the substance of all blessings which Christ has purchased by his death. There is no blessing promised more absolutely, none which God takes greater delight in bestowing. Our Saviour teaches us that "our Heavenly

Father is more ready to give the Holy Spirit to those who ask him, than earthly parents are to give good gifts unto their children."* He is the Sanctifier and the Comforter; and could the church be brought suitably to value this gift, which Christ purchased by his groans and his blood, she would be filled with *love*, and *joy*, and *peace*, which would pass all understanding. The fires of the Holy Ghost would descend and kindle revivals, which would spread through the land, burning up its filth and pollution, as fires spread and roar through the parched forests, consuming every thing they meet in their resistless course.

JOHN FROST,
MOSES GILLET, } Committee.
NOAH COE,

ON THE REGISTRY OF TRUST DEEDS.

(To the Editors.)

GENTLEMEN—Many of your readers have, doubtless, seen the pamphlet, on what was called the Manchester Controversy. The subject is of great importance to Evangelical Dissenters, and the occasion ought not to be suffered to pass, without some general attempt to prevent a recurrence of the nefarious conduct which that pamphlet discloses. There can be no doubt

* President Edwards makes the following remarks on these words:—"There is no blessing that we have so great encouragement to pray for, as the Spirit of God. The words imply that our Heavenly Father is especially ready to bestow his Holy Spirit on them that ask him. Of the more excellent nature any blessing is that we stand in need of, the more ready God is to bestow it in answer to prayer. The infinite goodness of God's nature is the more gratified, and the grand design and aim of the contrivance and work of our redemption is the more answered, and Jesus Christ the Redeemer has the greater success in his undertaking and labours; and those desires that are expressed in prayer for the most excellent blessings, are the most excellent desires, and consequently such as God most approves, and is most ready to gratify."

of the moral and legal right of Trinitarians, to occupy the chapels erected by Trinitarians, before the passing of Mr. Smith's Act. But that Act has placed Socinians in a new situation. Before the passing of that Act their religion was proscribed by law—*Very unjustly I admit*, but such was the fact. It was, at that time, unlawful to erect and endow places for the promulgation of a religion which the state proscribed. This was the *prima facie* view the late Lord Chancellor took of the Wolverhampton case: without entering into the merits of that particular case, his Lordship held, that Socinianism being proscribed by law at the time the place was erected and endowed, the presumption was, that a Socinian congregation had no right in the trust property; as the law did not then allow such trusts to be created. The passing of Mr. Smith's Act has removed the legal argument of the Lord Chancellor, as to places of subsequent erection. This consideration increases the necessity for greater caution, respecting trusts created by Evangelical Dissenters.

That greater care is necessary both in making and keeping our Trust Deeds, is sufficiently apparent to all persons who have paid attention to the subject. In some cases the deeds of chapels have not been enrolled as the law requires. The Trust Deed is often left in the hand of a Trustee, or other individual; he dies, his family, or his executor, takes possession of his effects, and of the Trust Deed among them. The person into whose hand the deed falls, perhaps, knows nothing, and cares nothing about the chapel, and by and by the deed cannot be found. If it be known that an executor, a widow or a son, has possession of the deed, sometimes timidity, and sometimes a worse feeling, produces a disinclination to part with the deed, so that trouble and expense ensue.

The Society of Friends have long set us an excellent example, and it is high time we began to follow it. The Trust Deeds of their meeting-houses, &c. are not left in the hands of an individual, but are generally deposited in an iron safe, at some principal town in each county; there are two locks to the safe; one key is kept by the clerk of the District Meeting, and the other by a person appointed for that purpose; so that the safe cannot be opened but in the presence of both these persons. The Society has likewise a printed list of questions; some of these refer to wills, legacies, trust deeds, and other secular interests of the society. These questions are divided into four parts, and are read in succession at the quarterly meetings, so that the whole are read once a year, and written answers are returned to the yearly meeting in London. An attempt has been made to introduce something of this kind amongst the Congregationalists in one of the midland counties. The deeds belonging to their chapels are copied into a book kept by the Secretary of their Association. Another book is kept for the insertion of extracts from wills and other documents, in which any of their churches are interested; this book contains also the names of the trustees of the chapels within the county. From the latter book, at the annual meeting of the County Association, the Secretary reads over the names of the Trustees. If any Trustee has died during the year, it is immediately noticed, and a line is drawn through his name. Thus it is instantly seen how many Trustees still survive, and whether it be necessary to fill up the vacancies by the nomination of new Trustees. An example of each kind of entry is subjoined, to show how easily such a book may be kept in every county, and how little of the time of the Association is taken up in reading the names.

It has been intimated, that when first a chapel is put in trust, it would cost but little to print a few copies of the deed, and give one copy to every church in the vicinity, accompanied with a request that it might be carefully preserved. Thus each church would become a depository for a copy of the deeds of all the neighbouring churches; and each possessing a copy of several deeds, our ministers, deacons, and others would become well acquainted with what is necessary in the future deeds. May the writer be permitted to suggest, that as at present the Congregationalists have no *general depository* for deeds and other interesting documents, it is desirable something of the kind should be provided. As a safe and easy plan, every church might obtain an attested copy of its trust deeds, and request the committee of one of our principal colleges in London (Homerton or High-bury) to allow it to be kept in some secure part of their premises; this might be referred to at any future period, if the trust deed were lost or destroyed. If it were thought proper, a register might be kept at the same place, for the insertion of extracts from wills and other interesting documents. No other expense seems necessary than a small fee to the Secretary of the College, for entering the attested copy of a trust deed, and for copying the extracts from wills, &c. The entries might be ranged by counties, or alphabetically, for the sake of easy reference. If Gentlemen, you can find room to insert this in the Congregational Magazine, it may induce some of your readers to favour us with more matured thoughts on the subject, and be productive of some useful local, if not general arrangement.

Yours, J. G.

The forms of entry above referred to are as follow:—

TRUSTEES OF CHAPELS, &c.				
Place.	Date of the latest Deed.	Deed deposited with	Full No of Trustees.	To renew when only
Bakewell.	13th August, 1806.	Robt. Tarrant, 2d June, 1812.	13	3
TRUSTEES. Jas. Boden, John Noton, Robt. Tarrant, Lewis Thomas, George Bennet, George Doakin, Ebenezer Birks, William Skidmore, William Andrews, David Hazlehurst, and Joseph Read.				
PROPERTY BELONGING TO DIFFERENT CHURCHES. BELPER.—A Chapel, Vestry, Burial Ground, Garden.—A Legacy of £100. by Wm. Barber.— See Extracts of Wills, &c. p. 98.				
EXTRACTS FROM WILLS, &c. DARBY.—Mr. John Ellis died 1820. Mrs. Elizabeth Boden, sole Executrix.—“I do give and bequeath the Sum of Fifty Pounds to the Trustees of the Calvinists’ Chapel situated by the Brook side in Derby, to be paid to them at the end of twelve Calendar Months next after my decease, and the same to be by them applied in furtherance of the Gospel, in such manner as they the said Trustees and the Minister of the said Chapel for the time being shall think proper.”				

REMARKS ON THE CENSURE OF
MODERN DISSENTING PREACH-
ING.

(To the Editors.)

GENTLEMEN,—I have read Mnason's paper in your number for October, entitled, "An Hint on Modern Dissenting Preaching" with some attention, and perceive that he anticipates a declension and decay of the dissenting cause, from a novel and unevangelical mode of preaching, which he fancies has become prevalent. To prevent, if possible, the dreaded evil, he invites one of the fathers of Independency to write essays in your Magazine, to teach his younger brethren how to enforce Gospel truths from the pulpit. Whether "Paul the aged," will undertake the office or not, I cannot tell; but if you will be kind enough to insert in your next number the following remarks, they may not, perhaps, be useless.

Young preachers are particularly referred to in that paper, and the fault of which it is insinuated they are guilty, certainly involves a censure on their character, and must be a preventative of their usefulness. For "wordy unevangelical harangues" can never subserve the interests of the kingdom of God, and they prove those who deliver them to be neither scholars nor divines. I own, that my knowledge of the young ministers of this kingdom, throughout the whole of which your Magazine is circulated, is not very general, (and perhaps Mnason's information concerning them is not much more extensive than my own;) but I have the honour intimately to know a very considerable number of them, and I must say, that if Doddridge, whose memory Mnason venerates, preached the Gospel—if the discourses of Watts, and many other fathers of Independency, are not "wordy and unevangelical," then

the generality of young ministers in the present age may justly claim exemption from the charge. There may be a few indeed to whom the imputation will apply, but what are they to the whole number? They are but as the small dust of the balance, and a hint given thus generally, only serves to sink the character of the class, and to furnish restless and evil-minded persons, (of whom most congregations have their share,) with an authority to rail at pious and indefatigable young men, who are too much the servants of Christ to gratify individual and erroneous caprice. If a few leaves wither in the summer, are we from thence to infer that all the trees in the land are blighted? And because there are a few deserters in the army, is it either wise or proper to insinuate, that defection pervades the whole? Young preachers have enough to endure, without having the mouths of factious professors needlessly opened against them.

Of all the religious denominations in England, none have a better opportunity of securing a succession of able and holy ministers than the Independents, if they only act on their own principles, and adhere to their own system; and consequently they should be the last to complain of an inefficient ministry. They have the privilege of choosing candidates for the ministry, and of superintending their education; and they have an uncontrollable right to choose their ministers; and if, in the course of his ministry, he relinquish the Gospel of Christ, or become inattentive to his charge, they can, in most cases, remove him, without difficulty. If, therefore, churches act injudiciously in recommending candidates for the ministry, or quietly abandon the control they constitutionally possess in that business, and permit improper persons

to enter their seminaries; and if congregations act injudiciously in inviting such person to become their pastors, the *onus opprobrii* doubtless falls upon themselves, and not upon their ministers. That they fail in many instances to act wisely upon their own system, must be obvious to all who strictly observe them. Some of the most respectable churches in this land are verily guilty of glaring indiscretion in recommending candidates to the ministry. They have sanctioned men whose piety was doubtful, whose mental energies were feeble, whose tempers were uncontrollable, and yet they complain! In more cases than one, have I heard it stated by members of such churches, "We never thought he would make a minister, but we thought there could be no mischief in his making a trial." When reminded of the Apostle's caution, "Lay hands suddenly on no man," they have thoughtlessly imagined that that refers to ordination, and not to the act of commending such persons to the Academy. Many churches, especially in the country, are guilty of glaring indiscretion in inviting, as their minister, a junior student, or a mechanic, raw from his trade, whose mind, not having been sufficiently trained to habits of thought, and not having been sufficiently stored with necessary knowledge, and who, being unable to purchase books, and to avail himself of opportunities for self-improvement after his settlement, is found to deliver meagre discourses, with little variety. They adopt an Antinomian phraseology, and say, he has been at the school of Christ, and that is enough; and they trust in the Lord, that when they have got him, his ministry will be blessed to their souls!—an expectation as mischievous as it is absurd! If there exist any occasion for complaint, it may be at-

tributed to these causes. But, Gentlemen, from my earliest recollection, I have been accustomed to hear sad complaints of the decline of religion, and that preachers are waxing worse. I know a minister to whom one of his hearers remarked, "that preachers are now very lax in their sentiments, much more lax than they were wont to be." My friend inquired, "Do you think that they are more lax than the nonconformists were, or than their predecessors of the last generation, or than they themselves were ten or twenty years ago?" He said, "I mean they are more lax than the nonconformists were." "Very well," said the minister, "then I propose the works of Owen and Howe, Baxter and Bates, Charnock, Manton, and Flavel, which fairly exhibit the sentiments of the nonconformists; and I shall be glad if you will point out in what we differ from them." The hearer with confusion said, "There are others besides those," and instanced Doddridge and Watts. He could not have been more unfortunate in his choice, for those holy men were not likely to sanction his ultra-calvinistic opinions; nor could he have given a more obvious proof of his ignorance; but he only imitated the practice of many, who compare without knowledge, and condemn without feeling, to whom it might be said, "Wo unto you, for ye build the sepulchres of the prophets, and your fathers killed them."

Complaints about the decay of religion are not peculiar to this generation. In the year 1729, Doddridge published the pamphlet from which the passage at the head of Mnason's paper is quoted, which he entitled "Free Thoughts on the most probable means of reviving the Dissenting Interest, occasioned by the late Inquiry into the Causes of its Decay."

Almost forty years before that period, Dr. Burnet had written, "that the Dissenters had then, in a great measure, lost that good character for seriousness in religion, which had gained them their credit, and made such numbers fall off to them." It would be easy to quote similar statements from both earlier and later writers. What the Dissenting interest was in its best days, before this decay seized it, I know not; but this I know, that eight out of every ten of the Dissenting chapels that I have seen, have been built since the days of Burnet and Doddridge, and have been built too in places, where Dissenters, as a body, then had scarcely any existence. How is it that the Dissenting cause is decaying, and its preachers unevangelical, when every year your magazine tells us of many new chapels that have been built, and of many old ones that have been enlarged?

Complaints against ministers for not preaching the gospel are easily made, and very readily propagated; but are those complaints just and true? I impute not to Maason, or any of your respectable correspondents, antinomian prejudices, but I believe that they may be seduced to join in the cry of those who would have condemned the ministry of Doddridge and Watts as unevangelical, and who would have found the practical discourses even of Goodwin and Owen unpalatable to their taste.

I dare say that the young preachers of the time, though many of them have repeatedly read with care, what Burnet, Baxter, Wilkins, Jennings, Franck, Watts, Doddridge, Claude, Whitherspoon, Booth, Dwight, and others, have written on the ministerial office, will be happy to read any thing that Paul the Aged may have further to say on the subject.

CANDIDUS.

FRAGMENT OF A JESUIT'S SERMON, ADDRESSED TO THE CHINESE.

(To the Editors.)

GENTLEMEN,—I was much interested in the valuable tract of Mosheim you have republished in the course of the present year, containing "Authentic Memoirs of the Christian Church in China," and which, I doubt not, has diffused the valuable information it contains, amongst a thousand readers who never heard of the very rare pamphlet from which it was printed.

The other day, whilst looking through that curious and learned work of the celebrated Robert Fleming, entitled *Christology*, &c. I was not a little pleased to light upon the following specimen of the preaching of the Jesuits in China, which that honest writer states he received from an English gentleman long resident in the celestial Empire, and who was himself an auditor of this contemptible effort to conceal the reproach of that cross in which the Apostle of the Gentiles gloried.

As the passage strikingly illustrates and confirms the statements of Mosheim, and as the book which contains it is now antiquated and scarce, allow me to request you will insert the extract in your Miscellany before you close the present volume.

That your labours may be continued through many more, is the wish of your constant reader,

X. X.

"Ye have had many very great, wise, and excellent Emperors here in China, and no nation can boast of the like; but yet none of these, nor indeed all of them, can be compared to the Eternal Emperor, Jesus Christ. That ye may know this, I will now give a short, but true and exact account of him. The world being very wicked, and men very miserable, by reason of the ty-

ranny of these kings and princes that ruled before his coming, especially the head of all these, the Emperor of Rome, who reigned over the greatest part of the world at that time, with terrible rigour and cruelty; God took pity upon mankind at last, as finding their state grow worse and worse. To rectify this, he resolves to send his own Son from heaven to subdue these tyrants, and reduce things to order again. Well, at length the heavens appear more glorious than ever before, a wonderful light, bright and glorious, that outshone the sun by ten thousand degrees, breaks forth, great noises are heard in the air, with most wonderful and delightful music, and at length a prodigious army of more than a thousand thousand millions of angels appears in sight, before whom marches a chariot of a prodigious bigness, all of solid gold, most curiously wrought, but so thick set with precious stones, that the gold could hardly be seen for their sparkling and dazzling splendour. This chariot was drawn by ten thousand bright and nimble spirits, and a hundred thousand of a nobler rank guarded this chariot before and on either side, being commanded and led by Raphael the archangel, as the rest of the army that followed the chariot was by the great Michael, the first of all the archangels, and lieutenant-general to Christ himself, who rode in this golden chariot, and commanded all. Now, says the Jesuit, here all language fails me in setting forth the glory of this great General; he was of a most prodigious stature, as big as a thousand men, but most wonderfully beautiful and exactly symmetred. His face outshone the sun so far in splendour, as is beyond all conception; he had a prodigious flaming sword in his left hand, the very sight of which was terrible; but in his

right hand he had the ensign of the cross, which had a sanative virtue in it, to remove distempers, and cheer the heart, to recover the frenzical and distracted, to raise the dead; and in a word, to work all manner of miracles, to remove mountains, dry up seas, &c. Now (says he) all tyrants and wicked men were convicted and punished by him, and the Roman Empire destroyed; in the stead of which he raised up one Peter, a most eminently holy and excellent person, to rule the whole world for him as his vicegerent. He destroyed not only the empire of Rome, but the name of emperor, and the very form of that government; and in its stead, he erected a holy constitution, over which he set this wise and holy man Peter, ordering, that when he should be called out of the world into heaven, that his chief priests should come together and pray to him, and that upon their so doing, he would send them an angel to tell them what person he had pitched upon to succeed in this sacred and universal headship over the world. And when he had done this, he took his leave of Peter and his bishops, and went to heaven with all his army, in the same glorious and triumphant manner in which he came. But, he assured his viceroy Peter, that as often as he desired, he should hear from him by a special messenger, who should assist him in all dark cases, and affairs of consequence. And he never failed to do so to Peter, and all his successors the Popes. So that (says the priest) the Pope that now is, has had frequent messages from Christ in heaven, commanding him to send holy men to the great empire of China, out of the great love he has for that learned, wise, and excellent people, to invite them to leave their idolatrous priests and false worship, and own him and his vicegerent the Pope.

Now, I am one of these holy missionaries, (continues he,) and I assure you, that whosoever of you shall do as I shall direct, shall, when he dies, go into that glorious paradise, where Christ is; and that I may know who have a mind to be thus happy, lo I have here a book given me by the Pope, by order of Christ himself, that I may mark down in it the names of all those that desire his favour, which I must from time to time send an account of to the Pope, that he may send it to Christ in heaven. And I assure you, that all those who refuse to have their names thus recorded, shall be destroyed at last in a most terrible manner. Come, therefore, and let me have all your names; but know, that every one that expects this favour, must give me his offering in money, according to his ability, that the sincerity of his heart may be known.⁷⁹

REMARKS ON THE PROPOSAL TO
ESTABLISH A GENERAL BURIAL
GROUND FOR THE METROPOLIS.

(To the Editors.)

GENTLEMEN,—I am much pleased to see that you have at length thought a new Dissenters' Burial Ground for London and its neighbourhood, a subject fit for notice in your valuable miscellany. I did not doubt, that after the public exposure of the limited tenure of the ground at Tottenham Court Chapel, the sympathies of the general body of the Dissenters would be aroused to the necessity of making more permanent provision for the safe and undisturbed deposit of the remains of their families and friends. Surely we shall no longer be satisfied to leave the disposing of these burial grounds, where we have deposited the remains of those we held most dear, to the hazard of unfeeling and sordid self-interest, to be used for the most common purposes of a crowded

city, and to witness the consequent breaking up of the quiet homes of our departed friends, and the exposure of their bones to the rude view and ruthless indignities of a vulgar unfeeling labouring class of men. No; let not such a want of decent care and regard for the quiet and secure repose of our departed worthies and friends, be again ever laid to our charge.

Your intelligent correspondent B. J. P., has gratified me much in the detail he has given of the General Burying Ground at Manchester. It shows with how little difficulty some such plan might be adopted here; and I should suppose, it would only need that a few respectable members of our body should be announced, as willing to undertake the superintendence of the scheme, for multitudes of subscriptions to be in readiness to carry the object into immediate effect. The bodies whom I had suggested in the *Evangelical Magazine*, as most suitable for conducting such a scheme with general advantage, and to whose direction and profit, I imagined it would be most desirable to devote its pecuniary affairs, are seriously objected to by your correspondent. Be it so; I have had my object accomplished, in the subject being mooted for general consideration: only let it become a matter of comment and discussion among those who cannot but feel an interest in it, and I am satisfied it will have due caution exercised in its details. My hope is, it will be so settled and established, that the ground, once opened for the purpose, shall never be diverted from the object, nor a shadow of insecurity remain for the sacred uninterrupted quiet of the corpses that may be interred therein. Its being enrolled in the High Court of Chancery, under due limitations and provisions, is, I understand, the most, if not the only secure mode. Our

* R. Fleming's *Christology*, vol. ii. p. 18—21.
N. S. No. 36.

laws have provided for such a destination of any property; and if that step be taken, as long as law prevails in our land, so long will the desired security be insured. I perceive I have already exceeded the limits I had prescribed to myself for this notice of B. J. P.'s letter, and am thus deprived of an opportunity of making any remark on his objections to my proposals for managing the concern when it may become established. I would, therefore, only suggest, that it should be invested in some well-known long-standing body. And that, as a set of trustees—a body, the individual members of which are annually elected, is not so suitable for the purpose as one composed of persons who, when once appointed, continue trustees for life. Wishing success to some such scheme, on public grounds, and for public satisfaction and benefit only,

I am, Gentlemen,
Your obedient humble servant,
DISSENTIENS SENEX.

ON PERNICIOUS PRINCIPLES.

PART III.—(concluded.)

Universal Restoration.

ON the admission of the doctrine that the sufferings of the wicked in the future life will be temporary, and inflicted with a view to the restoration and eventual happiness of their subjects, it cannot but appear a strange, yea, an inexplicable circumstance, that the language of the sacred word should never express or imply this, in any way, direct or indirect; but should uniformly proceed upon the strongest expression of the very opposite state of things. Surprising indeed it would be, upon this supposition, that He whose soul was ever full of the tenderest sympathies for human woes, who so generously mourned over the hardness of heart of his inveterate persecutors, who so pro-

fusely wept at the prospect of the temporal miseries of his abandoned countrymen,—that He, the compassionate Jesus, should speak so frequently and so copiously of the future condition of the finally impenitent, and yet should never give the most distant hint of this gracious discipline and anticipated recovery; but should, on the contrary, invariably represent that condition as one of entire rejection, of irretrievable ruin, of hopeless despair. Will it be said that the Founder of Christianity was, in this respect, under the influence of the mistaken opinions and popular errors of his age and his country? It is answered, that if such a mode of neutralizing the most earnest and solemn declarations of Jesus Christ be resorted to, there is an end to all confidence in any part of his testimony—it will be impossible to draw the line between what we are bound to receive and what we are at liberty to reject, and the divine commission of our Lord is rendered absolutely of none effect. Or is it surmised, that the absolute declarations of the eternal perdition of those who die in their sins were given upon the principle of a prudent and salutary artifice, because the bulk of mankind could not otherwise be restrained from abandoning themselves to the utmost licence in the commission of sin? The obvious answer to this assertion is, that it is most daringly impious, as it supposes that the ever-blessed God has resorted to falsehood, in order to carry on his government of the world; and yet that, after all, his scheme has not answered, for the philosophers of this enlightened age have detected the artifice, and publicly exposed the false representation! It also proceeds on another radically erroneous principle, namely, that religion is the child of mere and mercenary fear; a principle in direct contradiction to the

whole spirit of both the law and the Gospel. The dread of hell is, indeed, frequently the occasion of awakening persons to serious reflection; but it must be united with far nobler principles before it leads any to true repentance and conversion. Love to holiness, for its own sake, and devotedness to God, from a cordial sense of his own glorious excellencies, and his riches of mercy in Jesus Christ, are the essential principles of true religion.

In the last paper on this subject, the examination of the supposable grounds upon which the expectation of final happiness to the wicked may be conceived to rest was entered upon. We considered the dictates of nature and reason, and it was shown, we conceive, by fair and just argument, that they furnish no solid basis on which this expectation can stand, and that, if impartially followed up, they conduct us to the opposite result, and leave us in the deepest darkness, without refuge and without hope.

We now proceed to inquire, if the advocates of this doctrine appeal to the JUSTICE of the divine nature and government, as the principle on which they look for the restitution of those who live and die in an ungodly state?

This principle we did examine in the first Essay on this subject, and satisfactorily proved, that it is contrary to the positive declarations of the holy Scriptures, the sole and infallible rule of the Christian faith, that it proceeds upon false assumptions; and that it would lead to consequences with respect to the nature of eternal felicity, the most repugnant to all reasonable views of that subject. Those arguments appear quite sufficient to extinguish every hope of restoration upon the principle of justice. Another consideration may be suggested to

the reader to be pursued in his own serious reflections. From the very nature of the case, and from all that the Scriptures say about it, it is manifest that the primary and most essential circumstance in the awful state of damnation, is the being given up to the uncontrolled dominion of wicked passions. We have sometimes read of instances, happily not common, of men in this life casting off some of the ordinary restraints from self-interest, decorum, and the influence of public opinion, which providence puts upon criminal propensities:—and in such instances, how terrific and appalling have been the developments of human depravity! Have they not been often and fitly called, *a hell upon earth*? Now let the reader endeavour to realize the thought;—what *must* be the condition of the wicked in hell, as to moral feelings and expressions of feeling, when all restraint is done away, when guilty passions burst forth in all their fury, when malice and rage, envy and deceit, revenge and cruelty, and in all their practicable forms of display, are poured out in perpetual torrents of execration and blasphemy? Is there any reason to suppose that this dreadful state of things will subside, or amend itself? Is it in the nature of things to be so? Or is it expected that God will interpose by a miracle to effect it? If not, must not the wickedness of the wicked go on increasing, and their consequent desert of misery go on increasing? Will not new sins beget new plagues, and fresh onsets of impiety break open fresh gushes of agony and despair? On this ground, therefore, the continuance of sin must produce a continuance of misery; and this dire succession must go on, multiplying and increasing to endless ages. Sin perpetually repeated will call

upon the *justice* of heaven for the correspondent repetition of punishment.

We would inquire again,

Do those who indulge this expectation derive it from their ideas of the *mercy, grace, and goodness* of God?

He is, indeed, "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin." But the united testimony of his own word, through all its parts, assures us, that his mercy in the gift and the work of salvation has a definite and exclusive respect to the present state, as the only state of probation and hope. Are we called to adore "the tender mercy of our God?" It is that "the day-spring from on high hath visited us, to give us the knowledge of salvation by the remission of our sins." Do we celebrate "the kindness and love to man of God our Saviour?" We find that it is "according to his mercy that he saves us, by the washing of regeneration, and the renewing of the Holy Spirit." Do we admire and praise our God for that he "is rich in mercy, and for his great love wherewith he hath loved us?" It is because, when we were dead in sins, he hath quickened us together with Christ, hath saved us by grace, through faith; and that not of ourselves, it is the gift of God; and hath created us in Christ Jesus unto good works." Thus the manifestations of divine mercy are always held forth in the oracles of God, as connected with the blessings of salvation in the present state of man's existence, the renewal of the heart to holiness, pardon of sin, and justification through the redemption that is in Christ Jesus, and the fruits of regeneration and faith in all purity of life and conduct. But where is it said, that

the mercy of God passes over with impenitent sinners into the world of misery, and there continues to wait upon them and work in them? Not only is this no where said, but the precise contrary is declared by the authority of the Eternal Jehovah. "The righteous hath hope in his death; but the wicked is driven away in his wickedness. The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. They shall utterly perish in their own corruption." Their portion is described in terms which express the depth of despair, and exclude every idea of recovery: it is "outer darkness, where there is wailing and gnashing of teeth, where their worm dieth not, and their fire is not quenched;" it is "the revelation of the righteous judgment of God:" it is "judgment without mercy:" it is "indignation and wrath, tribulation, and anguish." When the Supreme Judge shall take his "fan into his hand, and thoroughly purge his floor, he will gather the wheat into his garner, but the chaff he will burn with unquenchable fire." The righteous shall be received into the blessed kingdom of their Father, but the wicked shall depart, accursed, into the eternal fire prepared for the devil and his angels." The universal current of the divine oracles flows in this uniform direction; showing us, that our present state of existence is the only period for repentance and conversion, for obtaining the pardon of our sins, and a title and a meetness for the heavenly glory; but that the world to come will be the state, not of trial, but of retribution; not of any meliorating change to those who have resisted the means of such a change

while it was practicable here in this world, but of a fixedness of character and state for ever. "Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you. Behold! NOW is the accepted time: NOW is the day of salvation:" but after death is "THE JUDGMENT," the decision of character and state by the unchangeable sentence of God. When the Apostle Paul charges Christians, concerning their friends who had fallen asleep in Jesus, "not to sorrow, as others who have no hope:" it is clearly implied, that those who do not sleep in Jesus, who did not believe on him, and on whom he himself denounced that they "shall not see life, but that the wrath of God abideth on them,"—that *they* are persons of whom NO hope can be entertained. The same truth is declared in that sublimely sweet and majestically awful picture, which is drawn in the closing paragraphs of the inspired volume, setting before us the completion of the church's trials, and all the dispensations of the present world, and opening a prospect into the dispensation of eternity. "The time is at hand. He that is unjust, let him be unjust still, and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. And, behold! I come quickly; and my recompense is with me, to give unto every one according as his work shall be." "I am the Alpha and the Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments; that they may have right to the tree of life, and may enter in through the gates into the city." "BUT WITHOUT are dogs," profane and malicious scorners, "and sorcerers," hypocrites and deceivers of every kind, "and whoremongers," all lewd and

lascivious persons, open and secret, both those who commit such crimes themselves, and those who lead others to commit them, "and murderers," whether of the bodies or of the souls of men, and, according to our Lord's righteous principle of interpretation, all envious, spiteful, malignant, and revengeful persons, "and idolaters," not only those who are outwardly and ostensibly such, but all who set up the idols of their iniquity in their hearts, covetous persons, selfish persons, lovers of sinful pleasures, lovers of all that is in the world, which is contrary to the holy will of God, "and whosoever loveth and maketh a lie," every defrauder, defamer, betrayer, violator of truth between man and man, and perverter of truth with respect to the doctrines of revelation.

Are not these diversified declarations of God in his holy word sufficient to satisfy the mind of every reader, in the most complete manner, that those who despise the mercy of heaven, as it is held forth by the Gospel in this life, will find the door shut when their presumption may cry, "Lord, Lord, open to us?"—If these plain and pointed testimonies, which are not insulated positions, but are interwoven with the whole texture of revealed truth, are not enough to afford full conviction, it may, we greatly fear, be justly said, "Neither will they be persuaded, though one rose from the dead!"

But if, notwithstanding these decisive declarations of the divine word, it be possible for any still to cling to their vain expectation, it is proper for them to tell us in *what way* they expect their salvation; whether by Jesus Christ as its author and bestower, or without him and independently of him; whether by virtue of any promise or intimation from God, or con-

fessedly without any warrant or authority from him at all.

If they say, by Jesus Christ, and through the virtue of his mediation; we entreat them to recal the numerous passages of the Scriptures, which have but just now been recited, and which, in the closest consonance with the whole tenor of the Gospel, assure them, that all despisers of the grace NOW held forth in that Gospel shall behold, and be amazed, and perish; that those who make light of its invitations shall never taste of its blessings; and that those who believe not shall be damned; the wrath of God ABIDETH on them:—*it abideth*, fixed by the just sentence of God, and can any power of sinners on earth, or the damned in hell, ever remove the unutterable weight?—Let them further reflect upon the general and uniform doctrine of the New Testament, that the dispensation of mediatorial mercy through our Lord Jesus Christ will terminate at the great day of judgment; that he will then conclude the Gospel dispensation by performing the functions of the universal judge; that, in his judicial capacity, he will solemnly appoint the righteous to the enjoyment of everlasting life, and the wicked to the suffering of everlasting punishment; and that he will then have completed the designs of his present mediatorial kingdom, and will “deliver it up to the Father;” so that, thenceforward, to expect salvation from him to any of those who had refused it before, would involve a complete contradiction and subversion of the whole constitution of divine mercy and wisdom, for the salvation of sinners. It follows, therefore, that this restoration cannot be expected, as “the gift of God through Jesus Christ our Lord.”

They must then look for it in some other way, apart from Christ,

without him, and independently of him. But THIS is an *absolute impossibility*. The grand and universal doctrine of the New Testament is, that “there is salvation in no other, neither is there any other name under heaven given amongst men whereby we must be saved; that other foundation can no man lay; that if any man, or even an angel from heaven,” were to attempt it, “he is to be held accursed;” that those who are “without Christ,” are “without hope;” that to those who reject him, “there remaineth no more sacrifice for sin, but a dreadful looking for of judgment and fiery indignation, which shall devour the adversaries;” and in short, that upon those “who obey not the Gospel of our Lord Jesus Christ, he will be revealed in flaming fire to take vengeance,” and to inflict upon them (*δικη*) the just sentence, even “everlasting destruction from the presence of the Lord and from the glory of his power.” Surely the weakness and wickedness of men could never devise, nor the craft of Satan ever suggest, a notion more delusive, more daringly opposite to the word of truth, or more impiously contradictory to the Author of that word, than is this expectation of *salvation without a Saviour!*

We come then, finally, to ask, whether this expectation is professed to be grounded on any intimation, promise, or warrant from God, or is taken up without any such authority? To this inquiry the advocates of the doctrine of universal restoration give different answers. Some of them ground their doctrine principally or solely upon their own philosophical theories, and are content with saying that the sacred Scriptures are not absolutely and decidedly against it. We think that ample proof has been produced that the sacred Scriptures ARE, absolutely and

decidedly, and in the strongest manner, opposed to this sentiment, and that it can never be maintained without a virtual defiance and contempt of God's authority, as declared in his word; and with respect to the alleged philosophical arguments in favour of the sentiment, it would not have been convenient to extend these papers by discussing them at length, seeing we have necessarily occupied so many pages already; but the solid *principles* of truth and reasons which have been briefly laid down in the two former Essays contain the germ of a sufficient answer to them all, and which may easily be applied to that purpose by any reflecting person.

But there are others of these advocates who do suppose that they have found some scriptural passages which express or intimate their doctrine. Those which appear the strongest and most plausible shall be noticed. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. But there the Apostle is speaking of the resurrection of believers in Jesus to that glory and happiness for which they were prepared by grace and holiness in this life; and if it were conceded that, in this sentence, the universal terms refer to mankind at large, it would follow only that it asserts the resurrection of all mankind to an immortal existence, as effected by the power of Christ, according to his own declaration, "The hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil unto the resurrection of damnation."—Again, they argue that Christ's "putting all enemies under his feet, and destroying death, the last enemy," implies the total abolition of sin and misery; whereas the terms contain a declaration of the abolition of the

death of the human body, and the restraining, coercing, and punishment of the agents in moral evil, however powerful; and their own plan of corrective discipline admits the continuance of moral and natural evil for a period long after the resurrection, even for ages of ages.—Again, they understand the Apostle as asserting, that "by the righteousness of Christ the free gift, unto justification of life, comes upon ALL men," Rom. v. in the full and absolute sense of that expression; but a slight attention to the connexion will show that the Apostle is speaking only of those who receive the atonement, who are justified by faith, who are reconciled to God by the death of his Son, and who are saved from wrath through him. They also represent the promise, that "the creation itself shall be delivered from its subjection to vanity, and from the bondage of corruption, into the glorious liberty of the children of God," Rom. viii. as signifying an ultimate and complete deliverance of ALL mankind from sin and suffering; but this consequence by no means follows from any interpretation of the passage that is not absolutely wild and extravagant, and least of all from that which appears to be the most rational and true interpretation, viz. that the passage represents, by a strong and beautiful personification, the inferior orders of the creation as mourning and groaning under the abuses and injuries which they endure from the manifold wickedness of men, and as anticipating their deliverance when righteousness shall dwell upon earth, more completely than has ever yet been experienced since the fall brought misery upon all the orders of animated nature.—Further, they labour to support their doctrine from the declaration, that "all things are put under Christ, that every knee shall bow, and every tongue

confess to him, and that God by him gathers together all things in one, and reconciles all things unto himself." But a serious attention to these passages shows very plainly that they refer, in part, to the subduing and conquering of the Redeemer's enemies, and in part to the assemblage and union of converted men and sinless angels in one holy and harmonious moral system, under the Messiah as their common head.—Again, they argue from such passages as say that Christ "gave himself a ransom for all, and died for all;" and that God "will have all men to be saved, and to come to the knowledge of the truth; not willing that any should perish, but that all should come to repentance." But we think it extremely plain and manifest that this class of passages refers only and entirely to the provisions and means of divine mercy, and the revelation of the authoritative will of God, for the salvation of sinners now, "while it is called to-day," under the dispensation of mercy in the present life.—Finally, they urge with peculiar vehemence that the words in the original Scriptures, which are by us translated *for ever, everlasting, and eternal*, do not necessarily signify a duration properly endless; for they are sometimes used to denote a limited duration, as when they are applied to hills and mountains, to various laws of the Mosaic dispensation, to perpetual servitude or that which lasts through the whole of a man's life, to the possession of the land of Canaan by the Israelites, and to the continuance of the family of David in the possession of the regal dignity. This is all true; but it is only a part of the truth, and the whole truth is this. The words in question, particularly those which are employed in the New Testament, do properly and truly signify a duration without end. They are the plainest and

strongest that the Greek language, so universally admired for its copiousness and energy, can furnish; nor can any other language furnish any higher or clearer terms to express a PROPER ETERNITY. They are the words by which are denoted the continued happiness of saints and angels in glory, and the unchangeable perfections of the infinite God, and his very existence itself. And whenever they are applied, in the inferior and accommodated sense, to objects not immortal, it is always to convey the idea of a duration as perfectly perpetual *as the nature and circumstances* of the subject will admit of. If the terms were taken as applied, even in this reduced sense, to the punishment of the wicked in the world of misery, they will be equally conclusive against the opinion of the restoration of the wicked, for they will express as long a duration as the subject admits of, *i. e.* a punishment as long as the souls of the wicked, and their bodies after the resurrection, shall continue to exist. At the same time, let the reader keep in mind that the use of these terms, (though supplying a conclusive and impregnable argument,) by no means constitutes the *sole* or the *principal* proof of the doctrine which we have endeavoured to represent from the abundant evidence of God's most holy word. All the arguments preceding this have been drawn from other and independent sources.

In conclusion, the writer must repeat the conviction of his own mind, in the review of the entire argument, that it is strong, full, and demonstrative; and that the contrary opinion rests upon no solid foundation, from even nature or reason, while it is, in the most complete and decisive manner, overthrown and laid prostrate by plain evidence from the word of God.

J. P. S.

REVIEW OF BOOKS.

An Introduction to the Writings of the New Testament. By Dr. John Leonhard Hug, Professor of Theology in the University of Freyburgh, in Breisgau, &c. Translated from the Original German, by the Rev. Daniel Guildford Wait, LL.D. Rector of Blagdon, Somersetshire, Member of St. John's College, Cambridge, and of the Royal Asiatic Society of Great Britain.—London: Rivingtons. 2 vols. 8vo. £1. 12s.

WHEN we reflect on the great utility of sacred criticism in preparing the mind for the adoption of just and accurate views of the text of Scripture, it appears, at first sight, difficult to account for the fact, that, till the latter half of last century, but little general progress was made in this department of Biblical literature. If we except the invaluable *Prolegomena* prefixed to the first volume of Walton's *Polyglott*, the *Introductio* and *Critica Sacra* of Carpzov, Glassii *Philologia Sacra*, and some standard works of a similar nature, no books existed from which an acquaintance with the preliminary branches of sacred learning could be obtained: and even such works were confined, for the most part, to the libraries of public institutions, or those of a few learned theologians, whose particular taste led them to cultivate this kind of study. The Latin Introductions of Moldenhauer and Pritius, though more adapted for general circulation, and calculated to be more generally useful, never appear to have had many readers in this country; nor, in fact, can we expect that they should have been found in the hands of students, when it is

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recollected, that they were foreign publications, which sold high, and the subjects of which they treat were not then elevated to the important rank which they now hold in theological tuition. Robert's *Key to the Bible*, Collyer's *Sacred Interpreter*, and Father Simon's *Critical History* were long the only books in the English language that could be regarded in the light of introductions to the study of the Holy Scriptures:—works differing greatly as to their plan, and the merit which they possess in a critical point of view, but still calculated, to a certain extent, to facilitate the inquiries of studious readers of Scripture. Had the *Histoire Critique* obtained that general perusal to which, with all its faults, it was entitled, it might have excited attention to numerous subjects of essential critical moment; but the prejudices which existed against the author as a Catholic, and the very unreadable English in which the translation appeared, must have operated to prevent its usefulness.

With the publication of the *Introduction to the New Testament*, by the late J. D. Michaelis, a new epoch in the history of Biblical learning commenced, not only on the Continent, but also in England. A translation of this work appeared in 1761, and was soon followed by Harwood's *Introduction*, and Percy's *Key to the New Testament*; and, about twenty years afterwards, by Gray's *Key to the Old Testament*. In 1801, appeared a new and improved translation of Michaelis's *Introduction*, accompanied with valuable notes, by the learned Dr. Marsh, which greatly tended to

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increase the spirit of critical research, that was now becoming more general among biblical students. Since then, we have been favoured with two very important accessions in the works of Horne and Carpenter; but we are free to acknowledge, there still appears to us to be wanted a separate work, in the form of a strictly *Critical Introduction* to the Scriptures of the Old and New Testaments. While we cannot but regard Carpenter's book as admirably adapted to answer the end specifically proposed by the author, and we feel greatly indebted to Mr. Horne for the quantity of useful matter with which, at great labour and expense, he has furnished us, we cannot rid ourselves of the conviction, that the latter author, by aiming at too much, has crowded together numerous subjects, which ought to have been treated in separate works, and thus precluded the possibility of his entering into the discussion of many points, with that critical minuteness and nicety, which their high importance and the present advanced state of biblical science imperiously demand. While, for instance, upwards of *two hundred* pages are devoted to the interpretation of Scripture, in which, with much that is excellent, is mixed up no inconsiderable portion of superfluous and heterogeneous matter, the Alexandrian and Vatican MSS., two of the most important biblical documents, are disposed of in *ten*, which consist almost entirely of mere bibliographical notices, interesting to the curious, but by no means satisfying the demands of critical research. The work is also radically defective in Hebrew criticism—a department indispensably requisite to the successful investigation of the real meaning of the Old Testament Scriptures.

These remarks are not made

with the view of detracting from the celebrity which Mr. Horne has justly acquired by his useful labours; but to show, that though much has been done in paving the way for the study of the Sacred Scriptures, much still remains to be effected. In order, however, to do justice to the subject, it will require, in whoever undertakes it, a thorough knowledge of the German language, that he may avail himself of the profound and extensive researches which the continental critics have instituted into almost every point connected with the history and critical state of the Hebrew and Greek texts. The Introduction of Michaelis called forth numerous productions in the same department, from the pens of Eichhorn, Jahn, Haenlein, Bauer, Augusti, De Wette, Schmidt, Bertholdt, and other authors of extensive learning and acknowledged critical acumen: which, though, with the exception of Jahn, abounding in neological views, and exhibiting a levity of spirit, but ill-accordant with the high and solemn claims of the book they are designed to illustrate, nevertheless deserve a place in the library of every biblical critic, and will more or less reward the diligence with which they are studied.

As it regards patience of investigation, profundity and variety of talent, and a peculiar happiness of tact in seizing the points at issue between discordant authors, none of the writers just enumerated is to be placed on a level with Dr. Hug, a translation of whose introductory work is announced at the head of the present article. The author, who is Roman Catholic Professor in the University of Freyburgh, was induced by Dr. Schnurrer, the learned Chancellor of the University of Tübingen, to commence and prosecute a series of critical investigations into the state of the Greek text of the

New Testament, the results of which he first published in the year 1811; and in 1821 a second edition appeared, greatly enlarged and improved, in consequence of the more matured views of the author, and the fresh light which had in the interim been poured on many of the subjects on which he treats.

The work is divided, in the usual convenient mode, into two parts; the former treating of critical subjects connected with the text generally, such as the age, authenticity and credibility of the New Testament writings; the writing-materials, recensions, loss of autographa, collection of the books and canon; the history of the text, and the accidental alterations which took place in the books; the MSS. editions and versions; and the principles of criticism, agreeably to which we ought to proceed, in deciding what is the real text. The latter division of the work is entirely devoted to a critical examination of the different books separately, with a view to determine their order, authors, dates, contents, and scope.

We have not room to enter on the subject of the classification of the MSS. of the New Testament, but we must be allowed to say that, next to Griesbach, we are not acquainted with any author who has bestowed more attention upon it than Dr. Hug. His hypothesis, which partly coincides with, and partly differs from that of the great critic, is principally contained in the fourth chapter, and a very condensed view of it will be found in Horne's Introduction, Vol. II. p. 63.

It is well known that a difference of opinion has existed, and still exists, among the learned in reference to the language in which the Gospel of Matthew was originally written; some maintaining that it was Greek, while others,

with no small degree of plausibility, contend that it was written in Hebrew. Among other arguments employed by the latter is the assumed fact, that the Greek language was not sufficiently known in Palestine, to have rendered it an object of sufficient importance for the Evangelist to compose a gospel in it for the use of his countrymen. This fact Dr. Hug disputes, and shows that the Greeks had gained very considerable ground throughout the East, at the period to which the composition of the Gospel must necessarily be referred. As the following extract will, we doubt not, prove both interesting and instructive to our readers, we need not make any apology for its length; and shall introduce it with the remark, that, in the work before us, every assertion here made is supported by unexceptionable testimonies, given at full in the notes.

"By the conquest of the Macedonians the state of Asia underwent many changes as to opinion, customs, science, and language, the history of which, from want of documents, will never be entirely developed. What I say here respecting the language is principally directed to Palestine.

"What shall we say (such are the words of an old author) to Greek cities in barbarous countries, and to the Macedonian language among the Indians and among the Persians? For the Macedonians had built Greek cities even in Media. On the Tigris, Seleucia was principally inhabited by Greeks; to the south-east was the magnificent Ctesiphon; and to the north-west was Sittace.

"Babylon imitated Macedonia; in its neighbourhood lived Greeks and Macedonians. But, not to enter into details, we refer (in Appian) to a large catalogue of cities in Upper and Lower Syria which were assigned to the Greeks. Tigranes, the Armenian, in his march to Phœnicia, by way of Syria, destroyed no less than twelve Greek cities. Between Syria and Babylonia we meet with the ruins of Palmyra, which are inscribed with fewer Palmyrenean than Greek inscriptions. Even some, written in the Palmyrene character, are, nevertheless, in their language, Greek. In Upper Syria, on the boundaries of Palestine, and in Palestine itself, the Greeks, in consequence of the situation and neighbourhood, made still greater in-

trusions. The many disturbances which here took place furnished great inducements to them. The Ptolemies and Seleucids had a long contest for the possession of these countries; they brought their Greeks with them, and placed them as governors and as inhabitants of the older and more recently built cities, lodging them as garrisons in them.

"Antioch, the capital of Upper Syria, bordering on Palestine, was, by its founder, peopled with Macedonians and Greeks, and obtained the reputation of Greek refinement and science. Not only in Antioch, but in several cities of Lower Syria, ἐν τῇ κατῷ Συρίᾳ, Macedonians and Greeks, together with Jews, were introduced as inhabitants.

"Likewise, Tyre and Sidon, cities yet more ancient, which were under fewer restrictions, and treated with distinction on account of their consequence, yielded to the Greek influence, and changed their language. When the rulers of the Roman empire had established their dominion in these countries, they ordered the edict which they published at Tyre, to be exposed in the public places, in two languages, viz. the Latin and the Greek, that every one might be able to read it. The same must have happened at Sidon: for, a Roman edict must have been published in the Greek and Latin languages. A general order to the cities of Tyre, Sidon, and Askalon, contains the same clause: "This edict shall be exposed in the temples in the Latin and Greek languages." In the above-mentioned edicts, the language of the legislators, as well as that of those upon whom it was incumbent to obey them, was naturally taken into consideration. As to Sidon itself, a decree of the city (somewhere about the years 144–47, before our era) is preserved upon a marble, worded in the Greek language, by which it pays honour to the commander of the body-guard of Ptolemy Philometor. Askalon is particularly worthy of our notice, being situated in Palestine, because at several epochs it constituted a part of the Jewish state. It moreover produced men who distinguished themselves in Greek learning, as philosophers, historians, and grammarians. Such was the fate of the principal cities.

"The Jews, indeed, when the incursions under Antiochus Epiphanes became too serious, preserved themselves in the interior of the country, with arms in their hands, by means of the bravery of their Asmonæan chiefs, from the language and the manners of the Greeks; but many of the cities, which the Syrian kings had torn from the Jewish states and peopled with other inhabitants, they were not able to regain.

"This glory remained for Aristobulus

and Alexander, the first Asmonæans, who assumed royal dignity. At the death of the latter, they were all, together with several others, brought under subjection to the Jews, or destroyed, where the inhabitants would not embrace Judaism. Yet that was not of long duration.

"Pompey, on his return from his expedition against Mithridates, conducting his legions through Syria, took advantage of the dissensions among the Jewish princes, to render Palestine dependent on the Romans. On this occasion he recovered from the Jews the cities which they had taken from the Syrian kings, ordered those which had been demolished to be rebuilt, and the latter as well as the former to be restored to their former inhabitants. These were Gadara, Hyppos, Scythopolis, Pella, Dios, Samaria, Marissa, Azotus, Jamnia, Arethusa, Gaza, Joppa, Dora, and Straton's Tower. At that time the following were rebuilt: Samaria, Azotus, Scythopolis, Anthedon, Raphia, Dora, Marissa, and Gaza. In all probability, they were all, if not entirely, at least partially, inhabited by Greeks, or by the Syrians who spoke Greek.

"Respecting some of them we can declare it with certainty. Dora, once a city of Galilee, subsequently disputed with the Jews their right of citizenship. Claudius decided the dispute, and adjudged to the Jews an equal right of citizenship with the Greeks. Gadara and Hyppos, on the east of Galilee, had entirely become Greek cities. The former even possessed men famous in Greek sciences. In the heart of Palestine, between Galilee and Judea, and formerly belonging to the former, lay Bethsan, called by the Greeks Scythopolis. The Greeks who resided here, after having changed the name of the city, traced back its origin in Greek mythology to Dionysius, and called themselves, upon their coins, Nysæan-Scythopolitans. As to other particulars, they made themselves memorable by petty treacheries against their Jewish fellow-citizens. On the south-west border of Judea we meet with Gaza, a city of the Greeks.

"That Joppa did not remain free from the influence of the Greek language, may be inferred from its fate: on account of its situation, and the importance of its harbour, the Alexandrian and Syrian kings often took it from the Jews, and kept it in a state of defence by means of their garrisons. In the days of Strabo, the Grecian tale of Andromeda was already transplanted hither, for the purpose of procuring ancient fame for the place, and of retracing it back to times when no Judaism yet existed.

"Afterwards Herod found means to elevate himself to the throne of the Asmonians through the favour of Anthony, and afterwards through that of Augustus.

When he saw himself secured in the possession of it, he, and his sons after him, either built new cities in honour of the Cæsars, or embellished the old ones, and put Greek inhabitants into them. The greatest and most magnificent was Cæsarea, the capital of the country next to Jerusalem, and principally peopled with Jews. But they became so ungrateful after the death of the king, that they denied to the Jews a share in the city. Nero afterwards declared, against the Jews, that the Greeks were the masters of the city. They fared worse at Tiberias; under the same king, the Jews fell upon their fellow-citizens, the Greeks, and completely overthrew them. Chance has thus far furnished us with testimonials of the history of the Herodian cities: if the catalogue be not very copious, let it be recollected, that I am referred to only one source, namely, Josephus, who only makes mention of the Greeks when a remarkable circumstance requires him to do so.

"Respecting other cities, we can only infer from circumstances, or from the testimonies of Numismata. Cæsarea on the Panius, built by Philip, had temples, theatres, a stadium, and coins stamped in the Greek language, under Augustus, Caius Cæsar, &c. The inscriptions of others can be easily sought in Eckhel and Rasche.

"Josephus gives us a larger catalogue of cities upon which the Jews revenged themselves for the cruel wrongs which they had suffered from the Greeks in Cæsarea. It is natural to suppose that they were Greek cities which were made to expiate the crimes of the Greeks in Cæsarea. Among them are such as we have just mentioned as Greek cities: Gadara, Hippos, Scythopolis, Askalon, Gaza; from which we distinctly see what sort of cities is meant. The historian, indeed, does not, in this place, call those of Cæsarea Grecians, as he did elsewhere, but Syrians; and the cities Syrian cities. But this is explained by the fact, that Josephus, in Lower Syria, carefully distinguishes the Greeks and Syrians,—while, on the contrary in *Upper Syria*, he uses Ἑλλην and Σύρος alternately, and as synonymous; as if no farther difference existed here between Greek and Syrian.

"These are the cities which he names. In the north-east, Philadelphia, Gerasa, Pella, Gadara, Hippos; farther southward, Scythopolis. Westward, Kedasa; by the sea, Ptolemais, Gaba, Cæsarea, Askalon, Anthedon, Gaza; more inland, Sebaste.

"If we also inspect this catalogue, and keep exclusively in view those cities which history particularly or partially points out distinctly as belonging to the Greeks: Antioch and its environs near Palestine, Tyre and Sidon, with their dominions

bordering upon each other, and often at variance with Galilee concerning the boundaries; in the country itself, Dora, Gadara, Hippos, Tiberias, Scythopolis, Cæsarea, formerly Straton's Tower: Askalon, Gaza;—we see from thence that Palestine had received into her bosom a second nation, (not reckoning the other swarms of people of various extraction,) and divided herself between two languages, the language of the country and the Greek.

"From the time of Pompey, the opposition against the incursion of the Greeks was removed; the barriers were not only broken, but the Greeks were even the favoured party. They became still more so under Herod the first, who did not conceal from the Jews that he gave the preference to the Greeks, and did not stop at this confession, but by costly preparations even manifested that it was his purpose to hellenize the Jews.

"He built at Cæsarea a theatre and an amphitheatre; at Jericho, a stadium, amphitheatre, and theatre; a stadium, and an amphitheatre under the walls of the holy city, and at last a theatre even within its circumference. The immense expense of this species of edifices, particularly in the interior of the country, at Jericho, and even in Jerusalem, shews how much he was resolved to accustom the Jews to the Greek drama, and to the sanguinary diversions of the Roman combats.

"When the subsequent Roman government, which was conducted by the procurators and the prætors of Syria, under whom they were placed, contributed to the adoption of the Greek language or retarded it, deserves an inquiry, which may be proposed in the following manner: In what language did the prætors of Syria and the administrators of Judæa, Vitellius, Petronius, Pilate, speak when they sat as judges, and when they addressed the assemblies of the people?

"Formerly it was customary for the Roman governors to speak only in their own language; even in places where they were not understood, as in Greece and Asia. Up to the reign of Tiberius, the ancient custom had so far been laid aside, that, according to the declaration of a contemporary, the places in which the senate assembled at Rome, resounded, even to deafening, with Greek debates. Where they formerly heard the Greek ambassadors only through the medium of an interpreter, and answered them in the same manner, a Roman emperor now made lengthened speeches to them in the Greek language.

"When they presided as judges, they frequently gave Roman judgments in Greek words. When Tiberius made an exception in this particular, and refused to admit the testimony of a centurion in

the Greek language, the historian observes; that the emperor was not herein consistent,—for, in the same courts, he had taken many depositions in this language, and pronounced many decisions in it. Verses of Homer were often interspersed in the judgments of Claudius, and he frequently met with annoyances through the forwardness of the Greeks. When Nero first appeared on public business, he spoke in favour of the affairs of the Bononians, and for those of the Rhodians and the Ilienses, before the consul, for the first in Latin, and for the others in Greek.

"Since the emperors in Rome itself administered justice to the provincials in the Greek language; since the affairs of the Greeks, which their ambassadors brought forward, were discussed in the senate and brought before the consuls in the Greek language—we must infer that such was the manner of proceeding by the Romans in Greece and Asia.

"We are not destitute of examples on this point. Cicero, at Syracuse, spoke in the Greek senate in the Greek language, with which Verres reproached him; he, however, was not very likely to do any thing in his professional capacity which he was not able to justify by precedents. P. Crassus, who, as proconsul, was commissioned to wage war with Aristonicus in Asia, carried it so far that he answered and issued his commands to each of the Greek tribes in its own dialect, accordingly as he was addressed; to the Ionians in Ionic, to the Æolians in Æolic. Augustus, as conqueror and Autocrat, addressed the people of Alexandria in the Greek language. Through Greek eloquence Mucius persuaded the people of Antioch to declare for Vespasian. The Greek language even appears to have been the court-language of the proconsuls of Asia and Syria.

"But, once more: of what language did the procurators of Palestine, Pilate, Porcius, Festus, make use, when they presided as judges? or the prætors of Syria, Petronius, Vitellius, when they, as was frequently the case, addressed the people?—That the Romans in Syria and Phœnicia made use of the Greek language, we know from the preceding proofs; but that they made use of an interpreter in Palestine, is no where hinted at, either in Josephus or in the sacred books.

"With respect to the people, the superior orders could scarcely do without this language, on account of the new circumstances of society: but with respect to the multitude, it was decided by that, which was adventitious, the sphere in which each moved and his business. 'Few of our countrymen,' says Josephus at the end of his *Archæologia*, 'would

have been able to compose this book in the Greek language, on account of their deficiency in the grammatical knowledge of it, in which I can boast myself superior to others; although I do not speak it well myself, on account of the established manners of my country. For with us the knowledge of foreign languages and the quickness and elegance of pronunciation are accounted vulgar, since the free people of a low class could also acquire them, and even the domestics if they were inclined. We only permit erudite acquisitions to those who are acquainted with the laws, and are able to explain the sacred books.'

"A knowledge of the more ancient language and of the religious documents was consequently an object of the higher sort of Jewish education. Even for the existing language of the people, for the Aramaic, there were no places of tuition. In the same manner was the Greek language neglected; the Jews understood it, but not grammatically, and learned it by connexion and intercourse, in which manner it was communicated to the lower orders, who, if instruction had been offered, were not in a situation to receive it.

"The religious authorities were so little opposed to the diffusion of the Greek language, that they esteemed and honoured it above every other language. Works written in it were reckoned among the books of Hebrew learning, and even in legal cases which came in contact with religion the use of it was admitted. Thus are we informed by the oldest, and the most to be relied on, of the Talmudic records, viz. the Mishnah, for I do not intend to notice all the later dreams of the Jews.

"The Jews are not permitted to compose books in all languages; it shall only be permitted them to write books in the GREEK.' This is a declaration of Rabbi Simeon, the son of Gamaliel, which was acknowledged as a statute.

"A bill of divorce might be written in GREEK or HEBREW, or, if it were wished, in both languages, and might also be signed by the witnesses in GREEK or HEBREW; in either language, and with either subscription, it was valid. Yet had the Jews many scruples in regard to this business, and allowed to a non-Judaic court of justice no voice whatever in it, and acknowledged no one as a sufficient witness in such cases, unless it were one of their own people. So indulgent had the Jews become in a legal process which innovated on the religious and Mosaic casuistry.

"The first prohibition against the Greek occurs in the later days of the Jewish state, when Titus threatened Jerusalem. In the war of Vespasian the wretch of the bridegroom and the hand-drums were abolished

by public order; but in the war of Titus the use of the brides' wreaths was also interdicted, and the fathers were commanded henceforward to prevent their sons from learning Greek.

"From this prohibition we might explain, if it were necessary, why Josephus, being sent by Titus to persuade the besieged to less desperate measures, spoke to them in their native language, ἐν πατρίῳ γλώσσῃ and ἐβραϊζῶν. Bell. Jud. L. v. c. 9. n. 2.; L. vi. c. 2. n. 1. But even if this prohibition had not been issued, there existed in the old ancestral sound a token of like extraction and of like interest in the fate of the native land, and on that account it possessed an inducement to confidence. Thus it was considered by Titus; how could we then ever look upon it as a proof of the ignorance of the besieged respecting the Greek language?

"I must moreover state in addition, that when the revolters, in the last decisive moments, seemed to have become a little more humble, they requested a conference with Titus. He had never before appeared in negotiations. He approached, ordered the Romans to cease hostilities, had an interpreter at his side, (ὅπερ ἦν τεκμηριον του κρατειν, as Josephus adds,) and began the conference himself. Here he spoke by means of an interpreter: could this person have been present for the purpose of translating the words of Titus into Hebrew? For that office he would rather have chosen Josephus; but he, who never forgets himself in the history, was not the person: had it been, he would have mentioned it. Also the interpreter was not present for the purpose of speaking Hebrew, πατρίῳ γλώσσῃ, which Josephus would not have omitted to mention. For what purpose, then, one may ask, was the interpreter necessary? The words of the historian explain it, if we be willing to understand them. The emperor spoke *ex majestate imperii*, that is, LATIN, after the manner of the old Romans: thus much the words signify: ὅπερ ἦν τεκμηριον του κρατειν, this was the distinguishing mark of the sovereign, which has been falsely interpreted by the following passage, *primus, quod victoris indicium, dicere instituit*. It would have been better to have preserved the translation of Ruffin, who, at least, is nearer the mark; *adhibetque interprete, quo argumento superior ostendebatur*.

"The interpreter then translated his words into a language more generally understood, but, as we have inferred from the manner of Josephus, not into the Hebrew. What language could it then have been? Besides, it is mentioned, in corroboration, as praiseworthy in Titus that he made use of the *Latin language* in

state affairs; but, in his scientific amusements, of the Greek.

"We now return to our subject. It is then no longer doubtful, that, up to the time in which Matthew wrote, the Greek language had firmly rooted itself in Palestine. But what relation existed between the two languages, is not yet, from the connexion of all these facts, quite obvious. One scene in Paul's life promises us some explanation on this head. At Jerusalem, in an insurrection which was raised against him in the temple, he was saved, with difficulty, by means of the guards; he demands permission to address the assembled people; he ascends the steps and addresses them in the Hebrew language: Acts of Apost. xxi. 40. This pleased them, and we see in it the predilection for the language of the country. But this approbation shows at the same time that the people might have been addressed in a different language: the relation of the historian even shows that the assembled crowd was already prepared for an address in another language. 'When he had beckoned to them with his hand, and a profound silence had ensued, he spoke to them in the Hebrew tongue: Men and brethren, hear now the defence which I make to you. When they heard that he made use of Hebrew dialect, the silence increased, *μαλλον παρεσχορον ἡσυχίαν*, Act. Apost. xxi. 40; xxii. 2.' It is evident from the relation, that they expected an address in another language, and that they heard, to their great satisfaction, a defence in the Hebrew. But what language could they have expected? The complaint against Paul, and the immediate cause of the insurrection was, that he had introduced Greeks into the temple: Act. Apost. xxi. 28. His accusers were Grecian Jews from Ionia, who shortly before had seen Trophimus the Ephesian with him: Act. Apost. xi. 27—30. The accusation against him, and his accusers, lead us to expect only a Greek address. The case is so much the stronger, since it does not concern individuals, but the people, who are his auditors, and the city which is in commotion. To judge by this scene, the people had a predilection for the language of the country; but in the mass there might have been many thousands of exceptions; the mass also understood Greek more from circumstances than from an inclination to foreign languages and manners. But it was on a festival; a great number of foreigners were present, according to custom, but yet the greater part were natives who had heard the Greek, and on that account delighted in the Hebrew language.

"It may now appear less strange that even in the capital, the central point of Judaism, peculiar religious places of assembly were found, in which Greeks as

belonging to the same country assembled and formed respectable congregations, such as the Alexandrians, the Syrians, and the Asiatics, &c. Act. Apost. vi. 9; ix. 29.

"The Christian school of this city also consisted partly of members who spoke Greek, or Hellenists, who were numerous enough to support themselves in a dispute with the Jews. Act. Apost. vi. 1."—pp. 33—50.

We shall only introduce another extract, containing Dr. Hug's sentiments in reference to the famous Hellenistic controversy. Adverting to certain opinions which some learned men have entertained on this subject, he adds:—

"In order to get rid of them, we have been referred to an explanation which had already been for a long time abandoned, and which is to the following purport: 'Hellenists are nothing but proselytes, who were always holden in less esteem by the Jews who belonged to the twelve tribes, or by the Hebrews in the more confined sense of the word, and who, in reference to their heathenish extraction, were called Hellenists.'

"At all events, however, they spoke Greek, and it is probable they did so from the circumstance of having been of heathen extraction, or, but lately, heathens themselves. And who could expect any thing else from the natives of Cilicia, and particularly of Cyrene, Alexandria, and Ionia? Act. Apost. vi. 9. If we would prove, from the example of Philo, that the Alexandrians did also understand something of Hebrew, this could have been but very little; and besides this, there were very few as learned as he was.

"Let us analyze these notions a little. What is a Jew? What is a Hebrew? What is a Hellen? and what is a Hellenist?—The name of Jew (we speak of the times of our Lord and the apostles) is the common expression for all who, according to their extraction, came from the ancient kingdom of Judah, on whatever part of the earth they might be living, (φύσει Ἰουδαῖοι, Gal. ii. 15. πάντες κατὰ τὴν οἰκουμενὴν, Act. Apost. xxiv. 5.) and the religion of this race of men, γένος, is called Judaism, Ἰουδαϊσμός, Galat. i. 14. Therefore the Jews stand in contradistinction to the heathens, ἔθνη, Rom. iii. 29. ix. 24. &c. or, in contradistinction to the chief people of the heathens, viz. the Greeks, Ἕλληνων, Acts xviii. 4. Rom. ii. 9. x. 12. 1 Cor. i. 24. and to be addicted to Judaism, is, Ἰουδαΐζειν; but a pagan mode of life is ἐθνικῶς ζῆν, Gal. ii. 14. and never Ἕλληνίζειν.—

He who had departed from heathenism, and who had not yet been so long in it (Judaism) as to be considered by the nation as a fellow-citizen, was a proselyte, or a son of a proselyte, Acts vi. 5. xiii. 43. And in Acts ii. 10. Ἰουδαῖοι and προσηλυτοὶ, occur, for the whole of the professors of Judaism.

"In the same manner as the Jews and the Greeks are opposed to each other, so also are the Hebrews and the Hellenists, Acts vi. 1. Wherein can that consist, by which the Hebrew distinguishes himself, and by which he distinguishes a subdivision of the general name of Jew? Certainly not in religion—IN THAT he is a Jew; not in extraction, φύσει, IN THAT also he is a Jew. In what else can it consist but in the language? When we speak of customs, opinions, and religious worship, Ἰουδαϊκός only is used; but when we treat of the national language, writings, and literature, then ἑβραϊκός is used; we say, ἑβραϊκὴ διαλεκτός, Acts xxii. 2. xxvi. 14. ἑβραϊκά γραμματα, Luke xxiii. 38. and we speak and write ἑβραΐσσι, John xix. 17. 20. But we never say Ἰουδαϊκὴ διαλεκτός, Ἰουδαῖκα γραμματα, &c. It would therefore appear pretty evident, in what the Hebrew distinguishes himself from his whole nation.

"If then the peculiarity, by which the Hebrew distinguishes himself, consists in the language, we may likewise guess, wherein the peculiarity of the Hellenist, who is opposed to him, consists; THAT in like manner must be referred to the language. Hence, ἑβραΐζειν and Ἕλληνίζειν were opposed to each other. The word ἑβραΐζειν means, in Josephus, to state any thing in the Hebrew language, τὰ τοῦ Καίσαρος διηγείλετο ἑβραΐζων. Bell. Jud. L. vi. c. 3. n. 1. What then could Ἕλληνίζειν be?—That which it has ever been,—to speak Greek; as, for instance, Thucydides says, ii. 48. Ἕλλησιθσαν τὴν νῦν γλῶσσαν, 'they adopted the Greek language, which they now speak;' and Xenophon, Anab. vii. c. 3. n. 12. Ἕλληνίζειν γὰρ ἡπιστάτο: or as Lucian, Philopseud. c. 16. says of the daemon, whom the native of Palestine drives out, ἀποκρίνεται Ἕλληνίζων ἢ βαρβαρίζων, he answers in both languages of Palestine, in the language of the country βαρβαρίζων, and in the Greek Ἕλληνίζων. Accordingly, a Hellenist was well explained by the scholiast to mean 'a Jew by extraction who speaks Greek;' and even if John Chrysostom, as it seems to me, inferred this signification from the formation of the word only, still

he was too good a Grecian, for us on this account to dispute his assertion. If we consult one of the older Greek grammarians, we shall obtain from him the information, that from Ἑλλην comes ἑλληνίζω, thence ἑλληνιστι, as from Δωριζω, Δωριστι, Αἰολίζω, Αἰολιστι. The question respecting language and dialect is here decided. Thus Hellenists are distinguished by the language, in consequence of which they are opposed to Jews speaking Hebrew or Aramaic:—they are men who speak Greek.

Still, (and here I principally complain of Berthold) a great importance is always placed, as it should be, upon the circumstance of Jesus being introduced as speaking Hebrew, Mark v. 41. *ταλιθα κουμι*, vii. 34. *ἐφφαθα*, and Matthew xxvii. 46, Mark xv. 34. It might be replied, that the Hebrew words in these passages are quoted by the evangelists as remarkable occurrences, which would not have been the case, if Jesus had generally spoken Hebrew; and what could well be urged against this answer? Yet we will not dismiss the matter so abruptly. Our Lord might have spoken to the Jewish multitude in Hebrew, because they were pre-disposed to listen to it. But how did he speak to a mixed assembly, collected from different parts and different cities? How did he speak to proselytes and heathens: how at Gadara? Matt. viii. 28. Mark v. 1. Luke viii. 26. How in the districts of Tyre and Sidon, Mark vii. 24. where the Syrophœnician Greek woman, *γυνὴ Ἑλληνικὴ Συροφουνικισσα*, entered into conversation with him? How at Decapolis, which, as far as we know, consisted of Greek cities, such as Philadelphia, Hippos, Pella?

"Finally, even if Jesus more frequently spoke Hebrew, in what manner does that affect Matthew, who had not to speak to detached parties, which went to and fro,—sometimes to Hebrews and sometimes to Hellenists,—and who could not accordingly change his language: who must have conceived to himself a fixed class of men, and chosen his language according to them, in which the present and a future generation, to which perhaps the Hebrew might become less familiar, were included."—pp. 50—54.

With respect to the English translation of this valuable work, we are dissatisfied with it on three grounds. In the first place, it has neither an index, nor a table of contents; an omission which is altogether unpardonable in a work of this nature, which necessarily embraces such a vast multiplicity

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of subjects. We scarcely ever take up Marsh's *Michaelis* without feeling indignant at a similar omission; and are confident that most of our readers will concur in a sentiment once expressed by a friend: "By all means print an index; a copious index is well worth the addition of any sum in proportion to the size and value of the book." Secondly, we have long been persuaded that a great book is a great evil; and are, therefore, sorry to find Hug's work, which, if confined within a reasonable compass, might have been very generally read, swelled out into two bulky octavos, *two hundred* pages of the first volume of which, printed in a large type, contain an outline of Berthold's Introduction. This part should have been altogether omitted, and reserved for the *Museum Theologicum*, which Dr. Wait promises us at the end of the present year. Considering, however, the size of the book, and the quantity of Greek and Oriental type requisite in the composition, we do not think the price at all extravagant.

We are grieved, in the third place, to be under the necessity of stating, that the translation is very badly got up. The German, we are aware, is a language of considerable difficulty; it differs widely in its forms of construction from our own, and is not unfrequently manufactured into periods of the most complicated and unwieldy character; and, with this conviction, we are fully disposed to allow considerable latitude to those who undertake a translation from the one language into the other. The predominating character, however, of the work before us, is that of negligent servility; in consequence of which, it is not only loaded with Germanicisms, but abounds with passages which are either destitute of meaning, or which express something very different from what was intended

by the author. These are serious charges, and require to be substantiated by proofs, of which the following may suffice by way of specimen.

The author, scouting the idea of a philosophic nation in a state of mere nature, is made to say in the second paragraph of the book:—

"The labour of life, which is for the most part allotted to our species, will never cease to demand that time, which such views and convictions require; what then guided us in the interim, until every one was furnished with his wisdom? or what was left to him, who probably did not overtake his wiser brother? what to younger generations of mankind, which as yet had not attained maturity of moral conduct? It is replied, the authority of fathers and fellow-citizens. What! this authority!—if so, it must constantly happen, that an authority more certain, more general, more in unison with itself, and more sacred gives birth to it, which directs its principal aim to the morals and precepts of fathers and fellow-citizens."—pp. 1, 2.

Another paragraph begins with this sentence:—

"Wherefore, to assist the weak, every duty is divided into commandments, that no one might be impeded from seeking its basis in the whole creation, and from uniting it with the several parts of the system."—pp. 4, 5.

In reference to the historical writers of the New Testament, we are told that

"The narrative itself is so constituted, that it represents them, notwithstanding its brevity, as having the mien and demeanour of persons engaged in traffic."—p. 9.

We should have supposed that in bringing the work through the press, the translator could not have failed to perceive the perfect novelty of the sentiment here broached. It is well-known that *Matthew* was a tax-gatherer. The anonymous author of the Acts of *Mark* asserts that he was of the race of the priests. As to *Luke* some have thought that he was a painter; some a slave; and others, "the beloved physician." *John*,

we know, was a fisherman. But that they were "persons engaged in traffic," was never before asserted. Yet we read again in the course of a couple of pages:—

"The more we enter into particulars on this point, and observe the effect of opinions, customs, and manners peculiar to this time, in the language and undertakings of trafficking individuals, by so much the more intrinsically evident must it be, that the composers of these books have passed their days under these circumstances of life."—p. 11.

Here, as above, it is distinctly avowed that the Evangelists were "trafficking individuals." How are we to account for these assertions? By adverting to the fact that the German verb "*handeln*," signifies both to "trade" or "traffic," and simply to "act, do," &c. If we apply the latter signification to both passages, they will read as they ought to do; "the mien and demeanour of persons engaged in the transactions;" "the language and undertakings of the acting individuals."

"At page 15, Dr. Hug is made to say:—"We would not, however, bring them (forgers of books) further into notice, had not great and enlightened writers used them as authorities, and sometimes permitted themselves to be ensnared by the same errors." But what he actually says is, "we will not, however, bring them further into notice, but produce in proof some great and enlightened writers, who have sometimes permitted themselves to be ensnared by similar mistakes."

Another curious passage occurs, p. 26.

"The Alexandrian merchant vessels preferred Puteoli (Pozzuoli), to all the harbours in Italy, and here they deposited their rich freights. They conducted the crew, adorned with wreaths and festive garments, in the form of a fleet, one after another, into the

harbour, where they were received with the greatest demonstrations of friendship. Such was the case with the sale of Alexandrian commodities throughout Italy. According to the course then pursued by this vessel, Paul went direct into this harbour and no further, either backwards or forwards, on land." Here, among other incoherencies, we are presented with the Alexandrian sailors, arranged in the form of a fleet, and conducted into the harbour of Puteoli. Can any thing be more perfectly ridiculous? What the author affirms is, that the "merchant vessels, sometimes by fleets, and sometimes singly, entered the harbour, where the crews, adorned with wreaths and festive garments, were received with demonstrations of friendship." Equally unhappy is the concluding sentence in the quotation. Certainly no person would gather from it, that the author meant to say, that Paul landed precisely at this harbour, and not at any other point, either higher or lower, in Italy. Yet this is actually what is expressed by the original.

Speaking of Frumentius, the Apostle of Abyssinia, it is said, "he must have thought of a version of the Sacred Scriptures in the language of the country, if not for the use of the nation, yet for the use of those who attended his ministry," p. 424. The German is, *die sich zum Lehramte bildeten*—"who were preparing for the ministry."

We read, p. 480, in reference to the Vulgate; "Since it happened, that the book met in this state the eyes of the public, which was disposed to form a strong judgment upon it, upon this let it rest." According to the original the passage reads thus: "How it happened that the book met, in this state, the eyes of a public which was disposed to form a severe judgment upon it, we shall not determine."

Treating of the Codex Argenteus, p. 484, Dr. Hug is represented in the translation as making the following statement respecting the way in which Isaac Vossius became possessed of this invaluable relic of antiquity:—"It was then deposited in the Royal Library at Stockholm, and said to have been given as a present to the celebrated Isaac Voss, by Queen Christina, whose particular favour he enjoyed. Others, however, reverse it, saying, that *he himself presented it to her*." Here the translator discovers his ignorance both of the German language and the history of the Version in question. Dr Hug's words are: *er habe es sich selbst geschenkt*, literally, according to the German idiom—he presented it to himself, i. e. in plain English, "he stole it,"—a charge actually brought against Vossius, from the imputation of which his character has never been cleared.

Similar instances might be multiplied in abundance; and, indeed, without having the original at hand, the reader never can be certain that he is put in possession of the real meaning of the author. We are the more disappointed by the present specimen of translation, as we had been led to entertain considerable expectations from the *Museum Theologicum*, which is projected to "comprize the greater part of the biblical researches of the continental scholars;" and do most seriously advise the translator, if he wishes that work to be continued beyond the first number, to commence, without delay, a thorough revision of his manuscript. We are equally desirous with himself to see our countrymen put in possession of many of the treatises with which he stands pledged to furnish them; but we had rather see them kept a little longer in expectation, than obliged to spend their time in attempting to decipher an obscure and unintelli-

gible, because a hasty and negligent translation.

It is also devoutly to be wished that Dr. Wait would expunge from these works, as they pass through his hands, those profane and wanton passages or phrases with which many of them abound, but which ought never to find a place in any work professedly devoted to the elucidation or examination of the HOLY SCRIPTURES. We have no desire to shut out any light our German neighbours may pour upon us; but we deprecate the spirit in which many of their investigations are carried on, and the language which they too often employ in treating subjects of such grave and transcendent importance.

History of the Commonwealth of England, from its Commencement, to the Restoration of Charles the Second. By W. Godwin. Vol. 3. 8vo. Price 14s. Colburn.

OF the two former volumes of Mr. Godwin's work, we have already recorded our favourable opinion, (Feb. 1825, and Sept. 1826,) and a few lines, in testimony of our continued approval, on the appearance of a third volume, might, perhaps, have been deemed sufficient. But the period of our national history which is here illustrated, is one of such powerful interest; and the events which then took place, have been, on all hands, so grossly misrepresented, and so distorted by party spirit, that we cannot deny ourselves the gratification of a more extended notice. Not that it is our intention to enter into any detail of the events here narrated; but to show our readers, by a few extracts from the volume, that it is one which well deserves their attentive perusal, both as Englishmen and as Nonconformists. The account of the death of Charles closed the former volume.

"Till the period at which this volume commences," says Mr. G. in his advertisement, "the great leaders among the Commonwealthsmen may be considered as merely engaged in clearing away obstacles, and obtaining an adequate area for reducing their speculations to practice. In the commencement of the year 1649, they abolished kingship and the house of lords: they had no old institutions standing in the way to impede their efforts. Now it was that they were to erect their republic."

"But, if there remained no old institutions to thwart their endeavours, the memory of these institutions still subsisted, and presented a formidable difficulty with which for them to contend. We shall see in what manner they tried to surmount that difficulty. Their ultimate success was not equal to their courage and their talents. But, if they did not build up a Commonwealth as durable as the foundations of the world, they at least subdued every declared enemy, both from within and without, and caused themselves to be respected and feared by all surrounding nations. The five years treated of in this volume, may challenge any equal period of English history, in the glory of its rule, and perhaps in the virtue and disinterestedness of many of its most distinguished leaders."—pp. v. vi.

The account of the state of parties at this crisis, would be esteemed too long to copy, did we not feel assured, that it will weigh more with our readers, than any comment from our own pen, to convince them that we have not erred in our estimate of Mr. G.'s qualifications for the task he has undertaken, and of the impartiality he has evinced in its execution. We have, therefore, extracted nearly the whole of it.

"It was a great and perilous experiment that was made upon the inhabitants of this country, by the men who, in the middle of the seventeenth century, resolved to communicate to the English nation, the blessing, such they deemed it, of a republican government. We are told of a dancer, who had been accustomed to perform his figure with a chest standing against one side of the room, and who felt, when the chest was removed, unable to repeat the lesson in which he had been instructed. Things immaterial and unessential are felt by us to be of the utmost importance, where we have never been accustomed to do without them: and,

independently of the question, whether monarchy is absolutely a good or an ill, this consideration was of the utmost moment in the present instance. It was of no consequence that the republican leaders might be able to persuade a certain number of their countrymen that their system was excellent. Those who remained unconvinced were still a clog and an impediment to such as deemed themselves of more ripened judgment: and it was of the last importance to calculate the numbers of those who adhered to the old impressions, how tenaciously they would resist innovation, and in what degree, whether with a quicker or slower process, they were likely to be brought over by persons who desired to enlighten them.

"But the Parliament, at the same time that they determined the office of king to be unnecessary, voted that the House of Peers was useless. At this period there were in the list of the peerage, two dukes, two marquisses, fifty-six earls, seven viscounts, and fifty-two barons, exclusively of five persons, eldest sons of earls, who had been called up by writ to that house, and who only added to the number temporarily, till they should succeed to the title which they were in order to inherit. Many of these persons possessed the amplest estates in the country, and were in the receipt of the largest revenues. A considerable number of them had taken part with the King in the great breach between him and the Parliament, and, therefore, according to the usual fate of a defeated party, might expect for a time, but not always, to be excluded from their honours and influence in the state: they might expect it; but it does not follow that they would be contented under this eclipse. They would naturally, under any ordinary change, have looked forward to a gradual restoration.

"But there was a considerable portion of the ancient nobility, and some of them of the most extensive fortunes, who, in the very commencement of the breach, had frankly taken part with the commons, had fought under their standard, had taken command in their armies, and had accepted civil offices, which conferred on them honours and emoluments; but at the same time demanded from them the conscientious discharge of duties, upon which the success of the public cause more or less depended. The passing of the self-denying ordinance in 1645, for the present, at least, put an end to this. It was felt at the time that this ordinance fell with an undue weight on the peerage, since, of the order of men constituting the commons of England, only a few persons, such as had been chosen to represent the whole, were ex-

cluded from offices of trust and emolument, whereas the whole order of the peers was indiscriminately proscribed.

"But the entire abolition of the House of Peers at this time was a proceeding of a very different magnitude. And every member of that class must be supposed to have deeply felt this privation of one of the highest honours and privileges, to which by the constitution of the government of their country they were born. Here was then a body of about one hundred and twenty persons, the richest and most influential in the community, that were necessarily rendered, more or less actively, the enemies of the new establishment, and many of them persons who had taken a distinguished part in laying the first foundations of the change. A very few of these, (for man is a being capable of acts of disinterestedness and self-denial; and some might be seduced by a love of singularity, or by inducements more powerful than those which were common to the whole of them as a body)—A very few of them might sincerely unite with the authors of the Commonwealth: others might be led to make a show of neutrality; and the rest awed into silence and forbearance, by the tremendous power at this time possessed by the regicides and the heads of the army. But the alienation of mind of so important a body was no small drawback on the probable felicity of the new institution.

"When we speak of the extinction of the House of Lords, it is natural at the same time to recollect the lords spiritual, or order of bishops, twenty-six in number, who were not only deprived of their privilege, as members of the great council, but they had also lost by the change that had taken place, the greater part of their emoluments and revenues. If we add to these the remainder of the hierarchy, deans and chapters, archdeacons, canons, prebendaries, and the whole body of the inferior clergy, we shall find them amounting to a considerable army. It is true the majority of the nation was at this time anti-episcopal; and it was, therefore, to be expected that their greatness and prosperity should cease with this change of opinion. But they were not less the determined enemies of the new order of things; they considered their cause as the cause of God, and were bent to employ all the advantages they derived from learning, and all the influence they possessed over their followers, for the destruction of the present system.

"As far as religion was concerned, the English nation was divided at this time into episcopalians, presbyterians, independents, and a numerous herd of sects and fanatics. The episcopal party was inextricably bound up with the royalist;

and they fell together, subdued, not extinguished. Hope and zeal still inspired and animated their bosoms. The presbyterians, more numerous than they, had the present ecclesiastical establishment moulded for the most part according to their will, and were in possession of a vast majority of the sacred edifices, and the church revenues of the country. But they were defeated as a political party, and felt therefore scarcely less animosity to the present rulers than the episcopalians did. They were also royalists as well as the episcopalians, though after a different fashion. They to a man adhered to the house of Stuart, and desired the restoration of Charles the Second; but upon stipulated and defined conditions, and upon terms considerably similar to those which had been offered to his father in the Isle of Wight.

"Besides the inherent strength and importance of these parties, they were both of them rendered additionally formidable from the irritation they felt at the unprecedented way in which they had been defeated, and all their energies laid prostrate, by the superior talents, and courage, and audacity of their common enemy. The royalists have been driven to desperation, for the head of the sovereign had rolled on the scaffold. The presbyterians had just voted, that the king's concessions were a sufficient ground for settling the peace of the kingdom, when the army the next morning took possession of the capital, and seized forty-one of the members of the house of commons, who were most obnoxious to them, while their leaders proceeded with the same steadiness, solemnity, and unaltered resolution to complete the catastrophe, as we might have expected from them, if there had not been a man in the country who disapproved, or was in opposition to their measures."—pp. 17—22.

"Never therefore did any governors enter upon their functions under more formidable difficulties, than the men who now undertook to steer and direct the vessel of the new Commonwealth. They were, in a certain sense, a handful of men, with the whole people of England against them. Their hold on the community was, by their religious sentiments, those of the independents, by the rooted aversion of many to the late king and his family, by the sincere terror that was felt of the ascendancy either of the episcopalian or presbyterian party, and the devout adherence of a respectable set of men to the principles of religious toleration. The character also of the leaders did wonders. Scarcely has there existed a body of more eminent statesmen, than Cromwell, Ireton, Bradshaw, Marten, and Vane. It was by their personal

qualities principally, that they effected the great change, and placed a select parliament of one hundred and fifty men in the supreme legislative authority, in the room of a house of commons of five hundred and six, which, with the king, and the house of lords, held a divided rule in November 1640."—pp. 25, 26.

On looking for a few passages sufficiently detached to be quoted without injury, we were almost intuitively led to our author's account of the extraordinary publication of Salmasius, and the reply of our admired Milton; but we have not left ourselves space for so long an extract. Neither have we room to quote another passage, which we had marked, affording particulars of those measures favourable to civil and political freedom, for which we are indebted to the long parliament,—the writ of *habeas corpus*; the tenure of the judges, *quamdiu se bene gesserint*; (which the Tories, with their wonted accuracy and liberality, attribute to George the Third!) the assertion of religious toleration, "that every man should be free to worship God according to the dictates of his conscience; and by consequence, whenever a certain number of men agreed together to worship after a given mode, they were at liberty to choose their own preacher and church officers, and to arrange their ceremonies and forms unmolested." (Pp. 503-4.) &c.—But we are the more content with a mere reference, from the hope that our readers will hasten to peruse a work of such interest.

The character of Lilburne is admirably sketched.

"The first interruption of the security of the newly constituted Commonwealth, arose from an apparently trivial source, but for a short time seemed to threaten very serious consequences. The author of the disturbance was John Lilburne; and the mischief assumed the shape of a mutiny in the army. He was singularly qualified for the business which he now undertook. His fearlessness of temper never failed to supply him with a flow of

words, that he could pour out without apprehension in the face of the most formidable adversary. His strong understanding enabled him to furnish his duller and more barren auditors with topics, in which they were eager to become perfect, and thus assisted them, at second hand, to astonish other hearers still inferior to themselves. He was therefore every way fitted to be a demagogue.

"Here we have a striking example how far it may be in the power of an insignificant individual to disturb the profoundest counsels. Lilburne was a man of some family, but he had long since displayed a character which made it impossible for persons of discernment to unite with or assist him. He was endowed with considerable talent, and a high degree of courage. He feared no man, and he revered no man. His comprehension in politics was of the narrowest sort; but that very circumstance tended to make him proceed right onward, without misgiving or doubt. He had enough of religion to induce him to value himself as a saint, the favourite of the author of the universe. He prided himself upon shewing a sovereign contempt for all those deencies and distinctions that society is accustomed to regard with deference. He was a man of fervent passions; he loved his wife, his kindred, and his blood; and he hated, with a hatred that knew neither moderation nor limit, those that offended him, or kindled his displeasure. He loved liberty according to his conception of liberty; but by liberty he understood merely a freedom for himself and others from the control of arbitrary will. He therefore did not prefer one political constitution to another; and neither aimed at, nor had any conception of, the advancement of the social character of mankind. His was a patriotism of passion only; and, like the satirist on record, it was rage that put the sword of war, the sword of justice, (as he termed it,) or the sword of assassination, (for this, at least, was his plaything and his boast, though he never proceeded to actual perpetration,) into his hand. He was no true patriot; for he never thought of looking to ends, but to rules of privilege and law, which he deemed ought never to be dispensed with. He was no true patriot; for again and again he offered to abandon his country upon terms of personal compromise. He looked with too keen an eye to his own profit and loss. He began with a fulness of tone, and an inflexibility of temper that promised never to yield; but when he clearly saw an abundant harvest of pure disadvantage to himself, his perseverance once and again gave way to a concession little in accord with the magnificence of his outset."—pp. 44—47.

Mr. G.'s defence of the Pres-

byterians (pp. 257—260), from the charge of "inconsistency, in first having been the authors of the civil war against Charles the First, and then disclaiming, with vehemence, the measure of bringing him to trial, and putting him to death on the scaffold," is just and manly; but is not very likely to obtain for the writer any honourable distinction from them as a defender of their faith. "The fault of the Presbyterians," says Mr. G. "was, that, while they sought superiority and establishment for themselves, they were disposed rigorously to deny all toleration to those who conscientiously differed from them in religious opinions. This appears to the liberal apprehension of modern times, an enormous error." How strange an anomaly is presented to us in this picture of persecuting Protestants. They protest against popery, deny the infallibility of the Romish church, and claim, as their natural privilege, the right to think for themselves in matters of religion—matters which have so important an aspect on their own personal responsibility; yet, at the same time, they arrogate to themselves by their acts, if not in words, as perfect a freedom from fallibility as was ever claimed by a successor of St. Peter; uphold their own as the only true church, and persecute, even to death, those who ask that right of private judgment on which their own creed is professedly built.

Mr. Godwin's remarks on the character of our countrymen, at that period, as warriors, and the causes which co-operated in its production, although we are friends to peace, have much pleased us. Having detailed the results of Blake's memorable victory over the Dutch, off the Isle of Portland, the chapter closes with the following animated passage:—

"This, one of the latest of the republican battles, must not be dismissed with-

out calling the attention of the reader to some of those considerations which made the English of this period so superior as warriors, to their contemporaries of any other nation.

"First, they were commonwealthsmen, and had much of a Greek or a Roman spirit. Men rose under the auspices of the long Parliament by merit, and not by patronage or bribery. Each felt himself the citizen of a free state, where there was no king, no house of peers, and no prelates; in a word, where no creature bearing the human form existed, that, from the caprice of favour, or the accident of birth, was entitled to insult over, and trample upon other men, who, except so far as depended on that, were as good as he.

"There was, at the time of which we are treating, no strong line of separation between the profession of a soldier and of a sailor. When persons were wanting to man the fleet, and to fight the battles of their country in the Dutch war, they were drafted from the army. All the lessons they had learned ashore, they carried with them to the ocean. They were still citizens, who had gone forward to where their duty, and the voice of their country called them, and who were afterwards to return, each man to his hearth, to enjoy the benefits they had secured by their valour. They were familiarly acquainted with the character of their freedom, and understood the value of liberty, both civil and religious.

"Lastly, the sailor was not less penetrated than the soldier with all those feelings that rose out of the devout spirit of the times, for, as has already been said, the classes were not divided. A sense of religion was scarcely ever so deeply engraved upon the people of any age or country, as upon the men of the victorious party, by whom monarchy was extinguished in England, in the middle of the seventeenth century. Happy is he who can unite the loftiness of an erect and independent spirit to a conscious intercourse with, and an undoubting reliance on the protection of the Author of the universe. Religion is then chiefly an evil, when it inspires men with a selfish, an exclusive, and a pusillanimous frame of thinking. The republicans of this period regarded themselves as fighting in the power of the Lord. It was not they who won the field, but the Lord who gave them the victory. They sought not themselves; they sought the kingdom of Christ, or in other words, as they understood it, the kingdom of genuine piety and true virtue. They emptied themselves of vain glory; and, having purged their spirits of the grossness of terrestrial things and carnal impulses, they believed that they were chosen vessels in the guidance of the great Master of all.

They fought, they acted, and they walked as in the sight of God. No pusillanimous thoughts, no timidity or cowardice, could therefore find harbour in their bosoms. They feared the divine displeasure, because the divine displeasure is ever directed against what is evil, and had no apprehension of 'what man could do unto them.' These habits of mind rendered them at once heroic and invincible."—pp. 442—4.

This is as it should be. It is a dignified, a noble, yet nothing more than a *just* tribute to the spirit which animated the victors, and materially contributed to their successes. It is, indeed, almost more than we could have expected from Mr. Godwin. We have already expressed an opinion that his sentiments with respect to Christianity appear to have been considerably meliorated; and we may be allowed to cherish a hope that the illustrations of its benign influence on the character, which his pen here records, may conduce to a change still more complete and benignant. The opinions, both political and religious, which were advocated by Mr. G. in his earlier years, are well known; and we may, perhaps, without being deemed fanciful, attribute to the general notoriety of those opinions, much of his impartiality as a historian of the Commonwealth. He did not enter the field as one "hitherto unknown to the republic of the learned;" his trumpet had been sounded long before; and he entered the lists as one well skilled to fight under the banners of republicanism and infidelity. The ground he chose to tread, presented very peculiar difficulties to one so circumstanced. It was truly *periculosa plenum opus aleæ*; and he had, in a double sense, *incedere per ignes suppositos cineri doloso*. It was his to relate the history of an attempt,—and an unsuccessful one, to establish, in his native country, that form of civil government, of which he was known to be so ardent an admirer; yet an attempt made by the very

men who, of all others, were, as far as their religion was concerned, the objects of his contempt, if not of his detestation, as fanatics and enthusiasts; men who, though actuated by views of civil polity, coincident with his own, and, on that score, claiming his deepest sympathy, were yet so wholly filled with the spirit of the religion he opposed, that, to use his own language, "they fought, they acted, and they walked as in the sight of God:" men, to record whose deeds, and trace them to their source, in the pure fountain of Christianity, was surely as humiliating to his feelings as it was condemnatory of his creed. It was in this position that Mr. Godwin stood when he commenced his labours; and he appears to have been fully conscious of his perilous situation. He aspired to the character of a faithful and impartial historian; he saw the trammels which these circumstances threw around him; and he manfully burst them asunder, scorning that fetters so unworthy should

enthral a mind so gifted. The contemplation of these Christian heroes, whose illustrious deeds he no less illustriously applauds, and a view of the progressive development of their characters, cannot fail to leave upon an ingenuous mind some impression that there must be a divine reality in that religion in which those characters were moulded, and by which their conduct was so powerfully and so obviously influenced. We are tempted to hope, from the general strain of the whole work, and especially from the passages we have quoted, that Mr. G. has felt some conviction of this kind; and we cordially assure him that no portion of his work, that may yet be forthcoming, would more delight us than that which should candidly allege that, after glorying for many years in the grim deathly honours of a proud and heartless scepticism, he had been brought to acknowledge the truth, and to feel the full force of the poetic maxim,

"A Christian is the highest style of man."

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

LECTURES ON THE APOCALYPTIC EPISTLES, addressed to the Seven Churches of Asia. By Joseph Wadsworth. 12mo. pp. 483. 6s. 6d. Westley.—It is due to the respected author of this volume to state, that his work ought long ago to have been introduced to the notice of our readers; and that circumstances altogether accidental have led to this apparent neglect. On some previous occasion, Mr. Wadsworth has appeared before the public with credit to himself, and advantage to the cause of truth. He possesses, as a writer, the faculty of acute discrimination in no common degree; and while he is able to "try the things that differ," he states his perceptions, and illustrates his arguments, in a clear, simple, and dispassionate manner, without any attempt at elaborateness or display. An unaffected sincerity is impressed on his writings;

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and it is impossible to read with attention the discourse before us, without the conviction that he is "honest in the sacred cause," aiming at the faithful exhibition of truth, and the glory of its divine author.

That portion of the Apocalypse which Mr. W. has selected for exposition, is admirably adapted to the great purposes of pastoral instruction. We agree most entirely with the opinion he has formed of the design of these solemn addresses to the church; as not intended "to represent the different state of the universal church through seven successive periods, extending to the end of time;" but as describing the existing state of the Asiatic churches, and affording such warnings and instructions as their condition and circumstances required. Under this natural and obvious view of their object, Mr. W. considers

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them as admirably adapted to the great ends of practical and experimental godliness, and as suggesting the most important principles for the regulation of Christian churches, and the formation of Christian character. His discourses are well fitted to secure these results, under the blessing of the great Head of the Church. They are characterised by an affectionate spirit, and by searching and impressive addresses to the conscience and the heart. They are uniformly perspicuous in diction, and sound in argument; and while their tendency is eminently practical and spiritual, they are invariably connected with the maintenance and exhibition of the essential principles of the Christian system. Mr. W. has, indeed, proved himself "a workman that needeth not be ashamed, rightly dividing the word of truth;" and we cordially and unequivocally commend his work to the attention of the British churches.

NATURE AND GRACE; or, a Delineation of the various Dispositions of the Natural Man, contrasted with the opposite Character of the renewed Mind. By Mrs. Stevens. 12mo. pp. 474. Seeley. 6s.—This elegantly printed volume contains a series of Essays on various subjects, illustrative of the state of man, under the influence of depraved affections on the one hand, and holy principles on the other. They are evidently the productions of a pious and cultivated mind; and on some topics exhibit considerable force and originality. The general tendency of the work is spiritual and practical; and at the close of each section there is an appropriate citation of scriptural authorities. There is, however, a want of definiteness and precision in various parts of the volume; the arrangement of subject is not of the most logical order; and though the sentiments of the author are evangelical, there is a frequent confusion and obscurity in the statements of doctrinal sentiment, which are by no means favourable to a clear perception of scriptural truth. There is too much of that abstract and distant generalisation, which prevents a direct and powerful impression of the facts and principles of the gospel. In the practical application of these principles, there is, however, much more of minute and circumstantial delineation. The work, as intended for the young especially, would have been rendered far more attractive and beneficial, if the author had availed herself of historical

and biographical illustrations, both from Scripture and other sources. Something is wanted to relieve the attention of the reader; and on each topic ample materials might have been easily provided.

THE ULTIMATE DESIGN OF THE CHRISTIAN MINISTRY. *A Discourse delivered at Petersfield, April 15, 1827, before the Hampshire Association of Independent Ministers.* By T. Binney. London: Hamilton. pp. 86. 2s.—This is one of the few single sermons on which we would be disposed, if we had room, to write a long critique rather than a short notice. When we say it is elaborate, eloquent, and profound, we have not pronounced the eulogium to which we feel it is entitled. Mr. Binney seizes on his subject with a giant's grasp; and while he displays the mental vigour which he possesses in no ordinary degree, he manifests an extent and minuteness of acquaintance with the Christian system, which could only have been acquired by a deep and experimental knowledge of its adaptation to his own wants, and feelings, and hopes. Rarely have we met with so extensive and admirable a view of the design of the ministry of Christianity. Oh that all who engage in that ministry were thus impressed with its grandeur; then would its aims be more energetically, powerfully, and successfully pursued. Unaccustomed, as we are, to exaggerated praise, we recommend this discourse as a high, mental, and spiritual treat; with a repetition of which we shall be glad to be furnished again, as soon as Mr. Binney may find it convenient and suitable to supply it.

LONDON IN THE OLDEN TIME; or Tales intended to illustrate the Manners and Superstitions of its Inhabitants, from the Twelfth to the Sixteenth Century. London: Longman and Co. 1827. 8vo. 10s.—History, through its long and shadowy vista, gives us, in dim perspective, the grand outline and prominent objects of the generations that are past; it exhibits mankind in the mass and human nature in the aggregate; the sympathies of our common nature lead us to wish for a nearer approximation and more minute survey. The historian pursues the high and public way, and narrates the march of armies, the conflict of battle, the duplicity of political negotiations, and the cabals and the pomp of courts. It is to other sources we must look for the living manners, for those

passions and pursuits which interest the individual and agitate society. The chronicler steps aside and exhibits the rusticity of the cottage, and the revelry of the village hostel; while the memoir and the diary unfold to us the domesticities of life, and lay open "men's business and bosoms." It is from these rivulets of history that we obtain a view of social life, under all the varied modifications which the advance of knowledge, the influence of religion, the municipal and political institutions of the period impress. From them we learn the appalling superstition and the potent charm; the phantoms of science which captivated the youthful student, and the intensity with which they were pursued; the oppression of the forest laws, and the bold daring of the outlaw; and the serf and the burgher, the wimpled dame and the boddiced damsel, arise before us in all their nativeness and simplicity.

Although works, purely imaginative, but rarely receive notice in our literary columns, yet we cannot hesitate to admit them, when that brilliant power is invoked to explore scenes of by-gone glory; to exhibit to us, in faithful and vivid colouring, the peculiar superstitions, the popular notions, the prevailing habits, and the general manners which characterised the conditions of society in the earlier stages of our history. Rich, beyond most cities as is London, in antiquarian remains, we view with somewhat of a pensive feeling their gradual decay, and with indignation the sweeping hand of modern improvement and commercial cupidity ruthlessly sweeping away almost every vestige. While the buttressed wall, the clustered column, and the lofty hall awaken an interest in the days that are past, the men who there reasoned or revelled, planned the chase, or ordained the tournament; recounted their warlike achievements for the cross in the Holy Land, or for the rose at home; frightened each other out of their wits with the midnight spectre, and then panoplied themselves with the holy spell, arise in shadowy indistinctness before us, and we wish to invest them in a more palpable form, to mark their dialect, catch their sentiments, partake their feelings, and, in the illusion of the moment, to be contemporaries with our remote progenitors.

With a view to the realization of such scenes, and such a delineation of the tone and feeling of society between the twelfth and sixteenth century, the Tales

before us appear to have been written. They discover a very intimate acquaintance with the manners, the modes of thinking, and the peculiar phraseology of the period which they embrace. We must also add, they are creditable to the moral feeling, as well as to the intellectual power of the writer, who, we understand, is a lady.

THE GUILTY TONGUE, by the Author of the *Last Day of the Week*. London: Seeley and Son. pp. 194. 18mo. 2s. 6d. 1827.—Those persons who have read "*The Last Day of the Week*," and "*The Week Completed*," will easily recognise the same style of writing, and the same mode of conveying instruction in the work now before us. We understand that these publications are the productions of a lady, whose public religious exercises have excited considerable attention near one of the watering-places in Yorkshire. Though, it is probable, they are fictitious, they are very different from those of Mrs. Sherwood and her sister; and, in some respects, we think very superior. Perhaps they may afford to young people less amusement; but we are much mistaken if they do not leave a deeper, and a more salutary impression. The *Guilty Tongue* relates to a subject which, we fear, is seldom noticed from modern pulpits with any thing like the minuteness and particularity which its great importance demands. The story is simply this; two friends, deeply impressed with sin and awful consequences of a guilty tongue, determined to concentrate, and exert all their benevolent energies with a special bearing upon this vice in particular. With this determination, they go forth in quest of opportunities, which unhappily present themselves with awful frequency. In several cases their efforts result in the happiest consequences; while, in others, scenes of the utmost horror present themselves as the ultimate effects of a guilty tongue. We are certainly not among the number of those persons who wish for a large increase of fictitious narratives, even where the design is evidently good. We apprehend that their general effect would be a vitiated taste, and the occupation of time, which ought to be otherwise employed; but there is so much of a pointedly moral and religious tendency in the works of this lady, with a moderate intermixture of the machinery and framework of a novel, that we cannot but wish her God speed.

MISCELLANEOUS INTELLIGENCE.

JEWS IN RUSSIA.

An Ukase, issued by Imperial mandate, for regulating the existing laws concerning the residence of Jews, for a specified time, in any of the towns of the Russian Empire.

1. Those Jews who have liberty to carry on trade, or practise handicrafts, exclusively in the provinces appointed for their settlement by the enactment of the year 1804,* are not permitted to traffic in the interior governments of Russia; that is to say, they are not to offer any articles for sale, either in shops, or at their lodgings; still less are they to hawk about any wares or utensils, whether of their own, or the property of others. Neither may they open workshops, nor on any account hire or employ foremen, apprentices, or labourers, whether Christians or otherwise, in any department whatsoever.

2. They are at liberty to remain for commercial purposes, such a bill business, government contracts, and purveyancing, provided they have an express permission from Government to that effect.

3. As professed artisans they may settle, in order to perfect themselves in the craft pertaining to some guild, or for the instruction of the guild in any particular branch of the art in which they may possess peculiar skill.

4. Every Jew desirous of learning a craft, or of employing his peculiar talent in any art, must present himself before the Corporation, and give an account of himself, what kind of artisan he is, or what it is he wishes to learn. When the Corporation, and the guild officer, have examined the certificate of the magistrate of the place whence the individual comes, it must then be ascertained, who, in that particular department, might be invited to judge of his ability; also, whether the art is known in the town, and whether the knowledge of it would be of indispensable advantage to the community at large; and in every such case the opinion of the Corporation must be decisive. Such Jews shall be allowed to remain in the town a certain time, whilst the matter is brought to a decision, agreeably to the tenor of this law.

5. Jews, who thus obtain the privilege of commencing business, may not establish themselves any where, without having, besides their manifesto, a regular government passport.

* Namely, Lithuania, White Russia, Little Russia, Kief, Minsk, Volhynia, Podolack, Astrachan, Caucasus, Ekatorinoslav, Cherson, and Tauridia.

6. Even the police master himself, may not suffer any Jew, under the above circumstances, to remain in the town more than six weeks; his further continuance in it depending on the Corporation, which must have weighty reasons for allowing it. And no licence may be given beyond six months, without the decision of still higher authority.

7. Jews, who have no government passport, or who, having such passport, have yet no licence to enter any town in the interior, shall be sent back by the police, to the places of their abode, after the expiration of the time specified in the 28th section.

8. If after an order to that effect, they either refuse to go, or return again, they shall be regarded as vagrants, and by virtue of the Ukases of 15th Nov. 1797, 25th Feb. 1823, and 8th June, 1826, they, together with those who allow them to remain, or who harbour them in their houses, shall be amenable to the law, as vagrants, or abettors of vagrants.

9. Jews, condemned to banishment, must not be detained either for debtor or creditor accounts; but their affairs must be settled according to the usual forms of law.

10. The execution of an order of banishment is to be delayed by the police officer only.

a) When the Jew is in one of the towns hospitals, or

b) When he shows a proper certificate from a medical man, stating, that he could not be sent away without injury to his health.

11. Rabbins, or other religious functionaries, are to be sent away by the police officer immediately on the discovery that they are such.

12. The Jews are not allowed to change their passports; and the expiration of their allotted time shall furnish an imperative ground for dismissing them.

13. Foreign Jews, who enjoy the privilege of other foreigners in those Governments only that are appointed for the residence of Jews, are required to be subject, in every other respect, to the laws and regulations imposed on native Jews: that is to say, if they have proper passports, they may be suffered to enter any of the Russian Provinces for the like space of time, and for similar purposes; but, in all other cases, they must be sent over the frontiers.

Attested by the Grand Master of Police of St. Petersburg.

EXTRACT FROM A SPEECH OF
MR. BULMER.

At the Southampton Bible Meeting, October 24, Sir George Rose in the chair, Mr. Bulmer delivered a learned and eloquent speech, in reply to the strictures of the Quarterly Review, which he closed by giving the following conclusive reasons for continuing his support to that noble Institution, and which we think are so satisfactory as to justify our transcribing them from the *Hampshire Advertiser* into our columns.

"I will now take the liberty of stating, —and I think myself bound in duty to do so, when a charge of blindest partisanship is alleged, in a case especially in which such a temper would be mischievous to the best interests of mankind,—the grounds on which I shall conscientiously continue to be a subscriber to the Bible Society, with regard to its efforts to promote translations, as well as its domestic objects. They are these: First—No translation is perfect. To give a representation of an author's sense, to catch his spirit and manner, and to express his meaning with purity in the language into which any translation of any book is made, form no easy task. There are nice shades of meaning which the words and idioms of our language express, that cannot be in all respects exactly transferred into another language. But because no translation will ever be absolutely perfect, it does not follow that translations below perfection may not be eminently useful. The Septuagint or Greek translation of the Old Testament is very far from a perfect translation. It is indeed probably a more imperfect translation than any modern one in print, and yet it is very frequently quoted by our Lord and his apostles, who neither set about correcting it, nor left any injunctions on the subject. The learned and excellent translators of our English version, were far enough from considering theirs as a perfect translation. This they confess by the numerous marginal readings, which their copies, when they are printed as they were first published, contain: nor do they less confess it in their learned, ingenious, eloquent preface, which ought never to have been separated from their great and good work. Secondly—Imperfect translations were the means, under the blessing of God, of producing the Reformation. Wickliffe made an imperfect translation. It contains some such idiomatical renderings as must have been unintelligible; yet such was the effect of Wickliffe's efforts, that even in his own time, a third part of the clergy began to entertain scriptural sentiments. Tindal made an imperfect translation, and his zeal brought him to the stake: yet the fruits of his labours were neither few nor

small. Coverdale made an imperfect translation, and boldly asserted the unquestionable fact, that there 'may come more understanding and knowledge of the Scripture by sundry translations of it, than by all the glosses of sophistical doctors,' inasmuch as verbal and idiomatical differences would lead men to think, to compare, and to judge. Coverdale's imperfect translation was set up by authority in parish churches; the people flocked together to be instructed from it; and hence the Reformation spread and grew. Nor was it indeed until these and other imperfect translations had done the great work, that the present authorised version was undertaken. The translators of this version have shown a laudable anxiety to do honour to the authors of these imperfect translations. 'We are so far,' they say, 'from condemning any of their labours, that we acknowledge them to have been raised up of God for the building and furnishing of his church, and that they deserve to be had of us, and of posterity, in everlasting remembrance.' Here it may be added, that so far has the Church of England been from taking alarm at imperfect translations, that it has actually sanctioned for centuries, and is to this day sanctioning, a translation of the Psalms, varying not only from the translation in the Bible, but even from the Hebrew, from the Septuagint, from the Vulgate, in many instances; and yet kept industriously within view, to the actual exclusion of the Psalms in the Bible: so that while these are entirely discarded from public reading in the Church Service, this exceedingly imperfect translation in the Psalter is read twelve times a year. So far are the great leading principles of revealed religion from depending on mere syllables and phrases; so loftily do they rise above the poor support of moods and tenses, that it has pleased the Holy Spirit to employ the meanest form of the Greek language, and the least accurate syntax of that tongue, to convey to us the greatest part of the Greek Testament. Our translators felt this, when, alluding to the various din of objections that resounded in their days, from the tinkering of word-catchers, they exclaimed, 'Is the kingdom of God become words or syllables?' Thirdly—The imperfections of translations are not likely to be such as to misrepresent the great leading truths of revealed religion. Here we refer again to the authority of our own translators, 47 men pre-eminently distinguished for their piety and their profound learning. 'We affirm and avow,' they say, 'that the very meanest translation of the Bible in English, set forth by Protestants, containeth the word of God, nay, is the word of God; as the King's speech, which is uttered in Parliament, being translated into French,

Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense every where; no cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it. The Romanists, therefore, in refusing to hear, and daring to burn the word translated, did not less than despite the Spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness did enable, it did express.' And we may be bold to affirm, that there is not a translation extant, how imperfect soever in literary excellence, that does not clearly lay down the great ground-work of all religion: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself:' or that does not make it plain that Jesus Christ brought life and immortality to light; or that does not proclaim by the Gospel, Glory to God in the highest, peace on earth, and good-will towards men; or that does not show that it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; or that does not assert it to be the duty of those that believe in Christ, to maintain good works. Lastly: Life is short and art is long. We allow most readily, that the Committee of the Bible Society are bound, by the most solemn duty, to use every means to procure the most correct translation possible. But if we are to wait for these till Oxford and Cambridge shall have endowed professors of Welsh or Irish, much less of Mongolian, Peruvian, Arawack, Bundelkundee, and Munipoor Kunchee, and lectures on the languages of Otahite, Labrador, and Hottentot Land, and even on the celebrated and more inviting Sanskrit, we shall childishly abandon all our present opportunities of usefulness; knowing too, as all the world does, that even oriental studies have found so little encouragement in our seats of learning, that Cambridge has actually been obliged to fetch, or to train her professor of Arabic from a carpenter's bench. This is not said in the way of reproach, but with sincere regret. Though it has not been my lot 'to walk the studious cloister's pale,' I disclaim all sympathy with those who set themselves to disparage the institutions that produced Walton, and Pococke, and Hyde, and Castell, and Lightfoot, and Kennicott, and Lowth, and Horsley. Except at Paris, perhaps, and of this I am not quite certain, and anciently, it may be the Propaganda at Rome; not a University in the world, Protestant or Catholic, has to this day made an effort to cultivate the Chinese language, a language

spoken by nearly one third of the human race. In the thousand years that our Universities have been established, has there ever been a public and authorized attempt to put the Scriptures into any language, of any nation, save our own? Is there any such efficient institution in the Church of Rome, in the Greek Church, in any of the foreign Lutheran Churches, or in the Church of England? Is there any where any preparation for organizing a system of translation, except in the newly-founded College at Calcutta, which has been previously mentioned; an institution, too, which would, probably, never have been thought of, had not the Serampore translators previously set their hands to the work; for what then are we to wait? Since we should but wait in the temper of the idiot, who is 'to catch larks when the sky falls,' if we should delay till we could obtain perfect accuracy, in the hope of a generation of unborn literati, who are to possess, in some fair future day of the Greek Calends, the means and the will of doing that, which all the scholarship of the past has not yet effected, and which, where it has been done at all, has been done, in most cases, by individual zeal and devotedness; such as led Bishop Bedell to give the Irish the Bible in their own tongue, and Bishop Wilson, the Mankamen. Were there any prospect of seeing a great Christian nation arising, as one man, to bless all other men with God's greatest gift; were there some grand and efficient universal scheme coming forth from the cabinets of Emperors and Kings, by which the most learned of every tongue should be congregated to some central point, to use all the means and appliances of a liberal scholarship, for enlightening mankind with divine truth; some holy alliance of all the best, the wisest, the most erudite of our race, to meet, and deliberate, and translate for all men, every where; most gladly would the friends of the Bible Society pour all their supplies of pecuniary support into the sacred exchequer of so godlike an Association, and speed their progress with the warmest cheers of affectionate gratulation. The bare idea of such a project may make glad the heart of sanguine anticipation. But is there a shadow of probability that any thing like it will take place in our day; any thing national at least, if not universal? If there is, let the Quarterly Reviewer exert himself, to rouse the wealthy, the learned, the powerful, to take up the affair without delay. We, in the mean time, will neither linger nor loiter; and, amidst cavil and misrepresentation, will support the parent Committee, in the most cautious endeavours to promote all possible accuracy, and in the most strenuous exertions to put it in the power of all men to hear, in their own tongues, the

wonderful works of God. These considerations are the foundation of an enlightened attachment, not of blind partisanship. They satisfy my own mind; if they did not, I would not give the Bible Society another penny of my money, nor another moment of my time."

FEMALE PREACHING AT KNARESBOROUGH, YORKSHIRE.

The attention of many persons in this town and neighbourhood, both of the Established Church and among the Dissenters, has been excited for several years back, by the religious services of Mrs. Stevens, who is a near relation of the Rev. Andrew Cheap, the vicar of the parish. Furnished with rare endowments for teaching, and moved with pious concern for the rising generation, she commenced giving catechetical instruction to the young people, who assembled for that purpose for some time within the precincts of the vicarage: as these exercises attracted others of riper years, they were conducted, by degrees, with a view to the information of adults also, ultimately assuming the character of Lectures on the Scriptures, and were concluded with singing and prayer.

When tidings of these things came to the ears of the Lord Bishop of the diocese, it is reported, that he directed that the meetings should be discontinued; but considering that she might be regarded as *extra parochial* on her own premises, a spacious school-room was erected in the town, in which she continued those instructions totally unconnected with the ministerial arrangements of Mr. Cheap,—“the distinct concern of an independent person, firmly indeed attached to the ministrations in the Established Church in heart and sentiment; but exercising, under a peculiar providential appointment, the talents committed to her charge, both lawfully and usefully.” Not only have the poor of the flock been edified, but persons of superior rank and learning, as well as others holding official stations in the church of God, have been charmed with the elegance of her diction, and instructed by the solidity of her expositions. It has been no uncommon occurrence to see at the door, carriages belonging to the gentry staying at Harrogate; nay, it is said, that one of the most eloquent Dissenting Ministers in the county, was recently melted almost to tears in one of these meetings, and expressed his most unqualified approval and delight with her services. Indeed the circumstance of such singular female elocution and biblical knowledge, in one exercising her talents under the shield of the Toleration Act, while sincerely attached to the national church, learned without any assumption of literature, adorned with simplicity, which imparts the most powerful charm

to eloquence, and modesty which sheds the brightest lustre on the sex, could not fail, in such an age of excitement as the present, to render Mrs. Stevens both useful and popular.

Whether this public teaching of a female is sanctioned by apostolic authority, is a question on which good people have been divided; but whether the Bishop of the Diocese has stretched his ecclesiastic prerogative a little too far, by putting down these meetings, as it is rumoured, in the shape of an intimation to the vicar, that no curate of Mr. Cheap's nomination should be licensed to the church, if he did not employ all his influence to silence Mrs. Stevens, is a query of less equivocal meaning. As the lady herself, too, has lately published a paper in defence of her teaching, in which she appeals to the canons of Scripture, with her accustomed ingenuity, she may feel not perfectly satisfied in surrendering an inalienable right, by yielding to the mandates of the Bench, rather than the dictates of conscience.

CONGREGATIONAL SCHOOL ELECTION.

On Tuesday, the 30th of October, the Half-yearly General Meeting of this Institution was held at the London Tavern, for the election of three children into the school, and other business. There were eight candidates for admission; on closing the poll, the majority of votes was for Hinchcliffe, Davies, and Anthony, who accordingly were declared duly elected.

CHAPELS OPENED.

On the 10th of October, 1827, a chapel at Pitchcombe, near Stroud, which some time since was used by the Wesleyan Methodists, was re-opened in the congregational connexion. The Rev. J. Burder, and the Rev. John Rees, of London, delivered suitable discourses on the occasion.

On the 1st of November, 1827, a new chapel was opened at Stonehouse. The Rev. J. Burder, the Rev. Jenkin Thomas, and the Rev. Evan Jones preached on the occasion.

On Tuesday, the 30th of November, 1827, a building fitted up for the purpose of divine worship was opened at Overton, Hants. Rev. J. Welsh, of Basingstoke, preached in the morning. Rev. J. G. Hewlett, of Newbury, in the afternoon; and Rev. John Jefferson, of Andover, in the evening. This place is connected with Whitchurch, and is to be supplied by Mr. Bean on the Lord's-day morning, and the Wednesday evening. The attendance at the opening was very encouraging. A Sabbath School has been commenced with pleasing prospects.

Some years ago, a Sunday School was commenced at the destitute village of Lye-Waste, Worcestershire. A large room was built, and public worship com-

menced. This place proving too small, a chapel was erected, which was opened with encouraging prospects of success on the 8th of October. The Rev. J. A. James preached in the morning; and the Rev. T. East in the evening. The sum collected was upwards of £51. The population is exceedingly large and poor. A debt remains upon the place of about £200. The aid of the religious public must be solicited towards its liquidation.

ORDINATIONS.

On the 1st of January, 1827, Mr. W. Richards was ordained pastor of the church at Stonehouse. The introductory discourse was delivered by the Rev. T. Adkins; the ordination prayer by the Rev. R. Meek; the charge by the Rev. J. Burder; and the sermon to the people by the Rev. John Davies.

On Tuesday, August the 28th, 1827, Mr. W. Bean was ordained over the Independent Church at Whitechurch, Hants. The Rev. T. Welsh, of Newbury, read the Scriptures and prayed. Rev. J. Jefferson, of Andover, delivered the introductory discourse and asked the questions. Rev. T. Adkins, of Southampton, offered the ordination prayer. Rev. J. E. Good, of Salisbury, gave the charge to the Minister; and the Rev. John Reynolds, of Romsey, preached to the people. Mr. Adkins preached in the evening, and Mr. Good the preceding evening.

October 2, 1827, a meeting of Ministers was held at Oswestry, Shropshire, to recognize the setting apart of the Rev. T. W. Jenkyn, formerly of Wem, to be the overseer of the church meeting at Old Chapel, formerly under the pastoral care of the late Rev. John Whitridge.

The service was introduced with reading and prayer by the Rev. Mr. Cook. The Rev. Mr. Pearce, of Wrexham, delivered the introductory discourse, on the Principles of Dissent. The Rev. David Lewis, of Newport, asked the usual questions. In reply to these, Mr. John Roberts, senior deacon, read a concise statement of the measures, which had led to the present service, and confirmed the call of the church; and the Rev. T. W. Jenkyn, publicly signified his acceptance of the call, and stated the motives and

principles which had actuated him in his decision. The Rev. Mr. Lewis then offered special prayer. The Rev. John Roberts, of Llanbrynmair, addressed the Minister very affectionately from 1 Tim. iv. 16. The Rev. Dr. Raffles, of Liverpool, addressed the church from 1 Cor. iv. 1. The Rev. Mr. Rees, of Sarney, concluded with prayer. In the evening the service was commenced with prayer by the Rev. Mr. Waterfield, of Wrexham; and Dr. Raffles preached a very impressive sermon from 2 Cor. v. 18.

On Wednesday, the 31st of October, was publicly recognised, the settlement of the Rev. Henry Bromley, formerly of Appledore, Devon, as pastor over the Independent church at Clavering, Essex. The Rev. W. Clayton, of Saffron Walden, having commenced the service with prayer and reading the Scriptures, the Rev. T. Craig, of Bocking, delivered a judicious and interesting introductory discourse, and called on the church to signify their approval of the invitation previously given to Mr. Bromley, as well as on him, to express his acceptance of it. The Rev. W. Chaplin, of Bishop Stortford, in a most impressive and affectionate manner implored the divine blessing both on Minister and people. The Rev. Dr. Winter, of London, delivered a very appropriate and excellent sermon, from 1 Thess. iii. 8.; and the Rev. J. B. Pearce, of Maidenhead, the late pastor of the church, concluded the service with prayer. All who were present retired, it is believed, delighted with the varied services of the day: and it is hoped the earnest supplications which were presented, will be answered by the great Head of the Church, in the increasing comfort and prosperity of this part of his vineyard, of which its present harmony and affection seems to afford an encouraging intimation.

RECENT DEATH.

It is with sincere regret we announce the lamented decease of the Rev. T. CHARLTON HENRY, D.D., pastor of the second Presbyterian Church, of Charleston, South Carolina, United States, who died early in the month of October, after a few days illness, in the midst of his usefulness. We expect to furnish our readers with a detailed account in an early number.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the last Month from the Rev. George Redford—C. N. Davies—George Foster—James Jackson—J. N. Gouley—D. Jones—J. Green—W. Bedford—J. Arundel—J. Wooldridge—H. Bromley—W. Roby—S. J. Breeze—G. H. Rylands. Also from Messrs. W. Newlands—R. Simpson—J. Powell—Theognis.

The communication from T. R. J. will appear in our next; we shall be glad to hear from him again.

We regret the unavoidable omission of several Short Notices, Literary Announcements, and Articles of Intelligence, which the great length of our Original Department has compelled us to postpone till a future number.

SUPPLEMENT

TO THE

CONGREGATIONAL

MAGAZINE,

FOR THE YEAR 1827.

HISTORICAL AND EXPLANATORY REMARKS, INTRODUCTORY TO THE LIST OF THE CONGREGATIONAL CHURCHES OF THE UNITED KINGDOM.

FROM the passing of the Act of Uniformity in 1662, to the death of Queen Anne in 1714, the affairs of Nonconformists were often in a perilous and always in an unsettled state. Their numbers, wealth, and influence were concealed from public observation, and they erected their meeting-houses on sites peculiarly favourable to seclusion. It is true, indeed, after the happy revolution, an attempt was made in 1690, to promote a general correspondence amongst them; but it is not known that any returns were at that time made of the numbers and circumstances of the dissenting churches. Indeed the fond hopes of perfect religious freedom, which the revolution had inspired, were soon dissipated by the violence of high church partizans, who by their French alliances, and Stuart friendships, rendered themselves formidable both to the government of William and Anne, so that the Dissenters could not feel themselves secure, or a studied concealment unnecessary, till the last sovereign of the house of Stuart had resigned her sceptre, and the illustrious family of Hanover succeeded to the throne.

The Rev. Daniel Neal, the celebrated author of the *History of the Puritans*, obtained in 1716, a list of the number of the dissent-

ing congregations in each county of England and Wales, distinguishing the Baptist from the Pædobaptist congregations, but without noticing the relative number of the Presbyterian and Independent denominations.

Messrs. Bogue and Bennett, in their *History of Dissenters*, observe on this omission, "that from other sources it appears that both the number and size of the Presbyterian congregations at that time were nearly double to that of the Independents. And though the congregations of the Baptists were nearly equal to the Independents in number, they were inferior to them in size."*

As we are anxious to present to our readers all the information we possess, illustrative of the numbers and progressive increase of the Dissenting community in the United Kingdom, we shall transcribe into our pages, Mr. Neal's list, which, as we have already intimated, bears the date of 1716.

Counties.	No. of Churches.	Baptists.
Bedfordshire	23	22
Berkshire	26	10
Buckinghamshire	17	7
Cambridgeshire	23	5
Cheshire	21	4
Corwall	12	0
Cumberland	19	2

* Bogue and Bennett's *History of Dissenters*, vol. ii. p. 96.

Counties.	No. of Churches.	Baptists.
Devonshire	61	6
Dorsetshire	35	5
Durham	9	0
Derbyshire	28	0
Essex	52	8
Gloucester	51	16
Hampshire	32	9
Herefordshire . . .	8	1
Hertfordshire . . .	26	10
Huntingdonshire . .	31	1
Kent	52	27
Lancashire	47	4
Leicestershire . . .	33	9
Lincolnshire	22	3
Middlesex	91	26
Monmouthshire . . .	8	2
Norfolk	20	4
Northamptonshire .	40	22
Northumberland . .	27	0
Nottinghamshire . .	8	1
Oxfordshire	14	3
Rutland	6	3
Shropshire	15	2
Somersetshire	55	12
Suffolk	34	0
Surry	20	4
Sussex	16	1
Staffordshire	16	2
Warwickshire	18	4
Wiltshire	20	4
Worcestershire . . .	18	8
Westmoreland	5	0
Yorkshire	48	0

Total 1107 247

NORTH WALES.

Anglesey	1
Caernarvonshire . .	1
Denbigh	3
Merioneth	1
Montgomery	2
Flint	1

SOUTH WALES.

Brecknock	3
Cardigan	3
Carmarthen	9
Glamorgan	7
Pembroke	8
Radnorshire	4

Total 43

The next document of this class to which we refer, is the interesting MS. of the Rev. Josiah Thompson, the original copy of which is deposited, we believe, in the library of Dr. Williams, at Red Cross Street. That gentleman was a respectable minister of the Baptist denomination, and by his property and general character

possessed considerable influence with the Dissenters of the metropolis.

"When," says Dr. Toulmin, "some Dissenting ministers in London set on foot, in the year 1772, an application to Parliament for relief, in the matter of subscription, and wished to be joined by their brethren in the country, in the prosecution of that object, they soon found that the Protestant Dissenters knew little of one another, and that those of one part of the kingdom, and even in the metropolis, were very little acquainted with the number or state of the societies in other parts.

"It suggested itself, therefore, to the Rev. J. Thompson, to open a correspondence with some of the brethren in different counties; to obtain as accurate an account as could be procured of the congregations and ministers in their respective neighbourhoods. As the ground work of his inquiries, and of the information he solicited, he sent lists of the congregations in all the counties of England, taken by Mr. Neal, in the year 1715 or 1716."

To secure accurate returns, Mr. Thompson bestowed upon this pursuit some years of industrious application, and maintained an extensive correspondence. When he had obtained materials for the purpose, he drew out a complete view of the number of congregations in every county. He had these lists transcribed in an alphabetical order, and sent copies of them, bound in ruled books, with red forels, to several friends who had assisted him in its compilation.

Amongst his correspondents the Rev. Robert Robinson, of Cambridge, was distinguished for his diligence, and he received a MS. copy, from which Mr. Dyer, in the Appendix of his Life of Ro-

binson, has given the public the following totals, which afford a view of the numerical strength of the dissenting body, *sixty* years after Mr. Neal obtained the first returns.

Counties.	No. of Churches.	Baptists.
Bedfordshire	19	17
Berkshire	14	5
Buckinghamshire	25	15
Cambridgeshire	21	7
Cheshire	24	3
Coruwall	7	2
Cumberland	17	4
Derbyshire	32	8
Devonshire	61	14
Dorsetshire	24	1
Durham	15	3
Essex	49	15
Gloucestershire	46	24
Hampshire	23	8
Herefordshire	9	3
Hertfordshire	18	9
Huntingdonshire	15	7
Kent	46	39
Lancashire	62	13
Leicestershire	39	23
Lincolnshire	22	16
Middlesex	86	13
Monmouthshire	13	6
Norfolk	21	9
Northamptonshire	37	17
Northumberland	40	3
Nottinghamshire	19	10
Oxfordshire	11	2
Rutlandshire	5	3
Shropshire	11	3
Somersetshire	53	15
Staffordshire	14	0
Suffolk	33	3
Surry	12	2
Sussex	19	12
Warwickshire	23	10
Westmoreland	3	0
Wiltshire	39	19
Worcestershire	16	7
Yorkshire	70	20
1118		391

Assuming that these returns approach to accuracy, it appears that, during *sixty* years, that is, from 1716 to 1776, the dissenting cause in general was almost stationary, having only increased *eleven* places during that long period. If our readers compare the returns for distinct counties, they will find in some instances a fearful decrease. It was doubtless during this period that nonconformity in England endured its most severe trial, in the melancholy defection of the Pres-

byterian body from the truth, and the consequent introduction of worldly opinions and religious apathy amongst its supporters, and which, we conceive, will go far to explain this anomaly in dissenting history.

On the death of Mr. Robinson, of Cambridge, his library was sold, and the MS. copy of Mr. Thompson's list came into the possession of Mr. Lunn, bookseller, in that town. The Rev. B. Cracknell, then of Wareham, became its purchaser; and, after the lapse of twenty years, he found, of course, many errors to be corrected, and many omissions to be supplied, to render it complete. He attempted this revision, and, in the *Monthly Magazine* for November 1796, he published the lists of dissenting places of worship in Bedford and Berks, and which were followed by the lists of other counties, in alphabetical order, to *Hereford*, when it appears their publication was discontinued. It is not necessary to insert in this place the numbers of each county given in the *Monthly Magazine*, as in general the additions are inconsiderable. The counties of Cambridge, Herts, and Cornwall, however, must be excepted, as in Cambridgeshire the increase is 16, and in Herts 9, being in each a growth of *one-third*, and Cornwall 7, which is an addition of *one-half*. It should be remembered, too, that Mr. Thompson's list of these counties would be peculiarly correct, as his most zealous correspondents, Mr. Robinson, of Cambridge, and Dr. Toulmin, of Taunton, must, from their localities, have well known the circumstances of dissent in those counties.

No other public attempt to obtain an accurate return of the number of dissenting churches in each county of the kingdom appears to have been made, till Messrs. Bogue and Bennett, in

1812, composed their History of Dissenters, when, by "the assistance of friends in different parts of the kingdom," they were able to present their readers with the following account, "which," they add, "will be found to possess sufficient accuracy to enable the reader to form a view of the number of the dissenting congregations, on which he may depend."

Counties.	Pres.	Ind.	Bapt.	Total.
Bedfordshire	0	4	16	20
Berkshire	1	12	8	21
Buckinghamshire	3	14	17	34
Cambridgeshire	0	24	20	44
Cheshire	12	20	5	37
Cornwall	0	28	7	35
Cumberland	15	7	5	27
Derbyshire	10	20	11	41
Devonshire	19	30	16	65
Dorsetshire	5	23	4	32
Durham	14	3	6	23
Essex	1	47	17	65
Gloucestershire	3	17	16	36
Hampshire	2	26	17	45
Herefordshire	2	3	4	9
Hertfordshire	1	13	10	24
Huntingdonshire	0	5	14	19
Keat	7	28	24	59
Lancashire	33	57	27	117
Leicestershire	4	11	17	32
Lincolnshire	3	21	22	46
Middlesex	20	53	33	106
Norfolk	3	10	20	33
Northamptonshire	0	18	16	34
Northumberland	37	7	5	49
Nottinghamshire	1	7	9	17
Oxfordshire	3	8	6	17
Rutlandshire	0	2	2	4
Shropshire	3	20	11	34
Somersetshire	6	29	15	50
Staffordshire	4	22	6	32
Suffolk	5	26	16	47
Surrey	1	20	15	36
Sussex	2	7	16	25
Warwickshire	5	16	8	29
Westmoreland	2	4	3	9
Wiltshire	2	38	17	57
Worcestershire	3	4	9	16
Yorkshire	20	95	42	157
	252	799	532	1583

SOUTH WALES.

Brecknockshire	0	14	13	27
Cardiganshire	9	16	11	36
Carmarthenshire	2	46	36	84
Glamorganshire	7	36	28	71
Pembrokeshire	0	25	19	44
Radnorshire	0	4	5	9
Monmouthshire	0	9	15	24

NORTH WALES.

Anglesey	0	10	11	21
Caernarvon	0	13	13	26
Denbighshire	0	13	12	25

Counties.	Pres.	Ind.	Bapt.	Total.
Flintshire	0	8	1	9
Merionethshire	0	16	3	19
Montgomeryshire	0	15	9	24
	18	225	176	419
England	252	799	532	1583
Total	270	1024	708	2002

In the islands of Guernsey
and Jersey, 6 French, 1
English.

It now becomes our duty to advert to the task we undertook at the close of the last year, to present our readers with a List, not of the number of Independent Churches in each county, but with the names of the *places* where they exist, and of the *pastors* who preside over them. This was not, indeed, a novel idea. Early in the history of the *Evangelical Magazine*, an excellent minister, still in the vigour of his days, prepared a list of two or three counties, and opened a correspondence with several intelligent persons, with a view to complete the list of others; but we believe the scheme was abandoned, on account of the many difficulties it involved. These difficulties we have encountered, and we may be permitted to add, have well nigh overcome. Though some members of the Congregational body were so deficient in public spirit as not to devote one leisure hour to assist us in this confessedly useful attempt, yet they freely indulged in cynical remarks on the occasional inaccuracies of our last Supplement. We owe them no thanks; but we rejoice to say, that more than *fifty* gentlemen, residing in all parts of the kingdom, contributed to the compilation of that list, for whose kind assistance we desire to record our best thanks. We also availed ourselves of the lists of congregational subscriptions and collections appended to reports of various societies in connexion with our body; and these, together with our personal information, enabled us to present a statement, which,

though confessedly incomplete, contained a more perfect return than was ever before obtained.

It now devolves upon us to name the sources of our information, and to explain the manner in which the following statistical returns and county lists have been compiled.

All our *topographical and statistical information* is derived from Mr. Capper's valuable *Topographical Dictionary*, from the *Reports of his Majesty's Commissioners on Charitable Foundations*, and other Parliamentary papers. The returns respecting the contributions and labours of the *Bible, Missionary*, and *School Societies* have been made from the latest reports of the several institutions referred to, and though it is probable mistakes may be found in our attempts to divide their general returns amongst the particular counties to which they belong, yet we are confident, from the labour which has been bestowed upon this part of our work, that our readers may confide in its general accuracy.

In our attempt to report the state of other denominations, we have had recourse to the best authorities in our reach.

The information we have given respecting the *Roman Catholic* communion in the United Kingdom is derived from their accredited organs, the *Catholic Miscellany* for 1827, and the *Laity's Directory* for 1828.

The *Presbyterian* body, which now includes within it the Unitarian congregations of the kingdom, has not, to our knowledge, published any return of the number of places in their connection.

We hoped to have found in the last report of the *British and Foreign Unitarian Association*, a full notice, in one form or other, of their several congregations. There are not, however, *eighty* distinct congregations named in that document, and its supplementary statements,

which certainly does not include half the number of Presbyterian Societies in England. We were, therefore, compelled to resort to the authority we formerly quoted on this subject, the *Manchester Socinian Controversy*, which contains a summary of the chapels occupied by Unitarians in England, Wales, and Scotland, and though this may be regarded as the report of an opponent, yet it served the purpose of the gentlemen who edited that volume to make the returns as full as possible.

Our brethren of the particular *Baptist* denomination have followed our example, and published, in several numbers of the *Baptist Magazine*, a list of their churches and pastors. We therefore take that return as our authority, at the same time remarking, that we could have much extended our list of Pædobaptist congregational churches, had we admitted into it the pastors and churches who hold *Hypercalvinistic* opinions amongst us. Such churches do appear to our knowledge in their list, probably through inadvertency on the part of our brother editors, yet we feel it right, with perfect good feeling, to make this observation.

The statements respecting the *Wesleyan Methodist* connection, are derived from a work recently published by the respected President of their Conference for the present year, the Rev. John Stevens, entitled, *Annals of Methodism*, which, with "the Minutes" of their annual meeting, afford abundant information. The *Countess of Huntingdon's* connection have a quarterly periodical, entitled the *Evangelical Register*, in which a list of their stations is published from time to time. We regret that we have no authorized source of intelligence respecting the Calvinistic Methodists, and other partial conformists not in that connexion.

It only remains for us to acknowledge the assistance we have

received in preparing the list of pastors and churches from the ministers and gentlemen, whose names we gladly record, as affording to our readers the best evidence of the accuracy of our returns; and we offer our cordial thanks to Rev. Messrs. Roby, *Manchester*; Wildbore, *Penryn*; Goulty, *Brighton*; Guyer, *Ryde*; Redford, *Worcester*; Davies, *Hereford*; Bishop, *Gloucester*; Gawthorn, *Derby*; Luke, *Taunton*; Shaw, *Ilkinston*; Byron, *Lincoln*; Wooldridge, *Bristol*; Burder, *Stroud*; Foster, *Oakham*; Sibree, *Coventry*; Gibbs, *Newcastle*; Jones, *Kendal*; Morley,

Bridlington; James, *Bristol*; Thodey, *Cambridge*; Bounsell, *Ottery*; W. Rooker, *Tavistock*; Fairbrother, *Dereham*; Good, *Salisbury*; Hitchin, *Hockliffe*; Weaver, *Shrewsbury*; S. Rooker, *Bideford*; Scales, *Leeds*; Cooper, *Dublin*; Caston, *Sherbourne*; Baker, *Shepton Mallet*; Greatbach, *Southport*; Bulmer, *Haverfordwest*; Jones, *Trelech*; Roberts, *Odiham*; Halley, Harper, and Arundel, *London*; Slatterie, *Chatham*; James, *Woolwich*. Also to Messrs. Gallion, *Cambridge*; Ellerby, *Manchester*; Justice, *Malton*; T. Wilson, J. Wilson, B. Hanbury, and F. Pitman, *London*.

LIST

OF

CONGREGATIONAL CHURCHES AND MINISTERS THROUGHOUT ENGLAND, &c.

BEDFORDSHIRE.

EXTENT, &c.—36 miles long, from 18 to 22 broad. Parishes, 124. Towns, 10. Population, 83,716.

ECCLESIASTICAL JURISDICTION.—*Lincoln*, Diocesan, Dr. King.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £10,112. 5s. 4d.

BIBLE SOCIETY AUXILIARIES contributed during the past year, £603. 11s. 10d.

MISSIONS, in aid of, contributed—Church, £231. 13s. 6d. London, £6. Wesleyan Methodists, £205. 4s. 11d. Baptist, £212. 15s. 4d. Home, £4. 2s. 5d.

SCHOOLS, numbers educated.—National, no return.—British, 776. Sabbath, 3,028.

DENOMINATIONS.—*Roman Catholics*, 1 congregation. *Presbyterians*, 0. *Particular Baptists*, 21. *Wesleyan Methodists*, 4 circuits, 35 chapels, 8 travelling preachers, 55 local preachers, 1805 members, being as 1 to 46, of the county population. *Independents*, 7.

ASSOCIATIONS, &c.—Sunday School Union. Bedford Congregational Union, including Baptists and Independents. Rev. Samuel Hillyard, Secretary.

Place.	Pastor.	Remarks.
BEDFORD Old Meet. Mill Lane	Rev. Samuel Hillyard...	The Church unites Baptists and Pædo-
New Meeting....	— C. R. Muston.	baptists.
Harrold.....	—	Vacant.
Hockliffe.....	— T. Hitchin.	
Malden.....	— Samuel Hobson.	
Roxton.....	— T. Nottage.	
Woburn.....	— Michael Castleden.	

BERKSHIRE.

EXTENT, &c.—48 miles long, 23 broad. Towns, 12. Parishes, 148. Population, 131,977.

ECCLESIASTICAL JURISDICTION.—*Salisbury*. Diocesan, Dr. Burgess.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £11,928. 17s. 5d.

BIBLE SOCIETY AUXILIARIES contributed the past year £1,110. 6s. 3d.

AUXILIARY MISSIONS to the Church, £645. 3s. 9d. London, £385. 4s. 7d.

Wesleyan, £400. 14s. 9d. Baptist, £293. 2s. 4d. Home, £71. 13s. 6d.

SCHOOLS, numbers educated.—National, 821. British, 876. Sunday, 2,011.

DENOMINATIONS.—*Roman Catholic* Congregations, 6. *Presbyterians*, 0. *Particular Baptists*, 11. *Countess of Huntingdon's*, 3. viz. Aston, Rev. — Morris, Maidenhead, G. D.

Owen. Reading, J. Sherman. *Wesleyan Methodists*, Circuits, 5. Chapels, 33. Travelling preachers, 9. Local preachers, 63. Members, 1,452, as 1 to 91 of the population. *Independents*, 14.

ASSOCIATIONS, &c.—Sunday School Union, 32 schools, 242 teachers. Association of Independent Ministers and Churches. Rev. A. Douglas, Reading, Secretary, meet half yearly.

Place.	Pastor.	Remarks.
ABINGDON.....	Rev. W. Wilkins	
Beach Hill.....	— — Rodway.	
Bracknell.....	— — Hiscourt.	
Hungerford.....	— — R. Frost.	
Maidenhead.....	— — J. B. Pierce.	
Newbury.....	— — W. Dryland.	
READING, Broad Street.....	— — A. Douglas.	
	— — T. C. Everett.	
Ebenezer Chapel, Oxford Road...	— — W. Bubier.	
Shinfield Green.....	— — Rodway.	
Stratford Mortimer.....	— — W. Pinnel.	
Sunning.....	— — Hyde.	
Twyford.....	— — W. Harris.	
Wallingford.....	— — A. Redford.	
Windsor.....		

BUCKINGHAMSHIRE.

EXTENT, &c.—50 miles long, 16 wide. Towns 15. Parishes 185. Population, 134,068

ECCLESIASTICAL JURISDICTION.—Lincoln. Diocesan, Dr. King.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £7,479. 8s. 4d.

BIBLE SOCIETY AUXILIARIES contributed last year, £418. 11s. 8d.

MISSIONS.—Church, £629. 8s. 10d. London, £229. 6s. 11d. Wesleyan, £157. 10s. 6d. Baptist, £145. 11s. Home, £61. 7s. 3d.

SCHOOLS, educated.—National, no return. British, 781. Sunday, 4,272.

DENOMINATIONS.—Roman Catholic congregation, 1. Presbyterians, 0. Baptists, 28. Wesleyan Methodists, Circuits, 3. Chapels, 25. Travelling preachers, 5. Local Preachers, 32. Members, 932. Proportion to population, as 1 to 139. *Independents*, 21.

ASSOCIATIONS, &c.—Sunday School Union, 42 schools, 270 teachers. North Bucks Association of Independent Churches and Ministers, meets annually at Buckingham first Tuesday in June. Rev. Messrs. Aston and Barling, Buckingham, Secretaries.

COLLEGIATE INSTITUTIONS, &c.—Newport Pagnel Evangelical Institution. Tutor, Rev. T. P. Bull, 6 students.

Place.	Pastor.	Remarks.
AYLESBURY.....	Rev. W. Gunn.	
Beaconsfield.....	— — J. Geary.	
Ditto New Meeting.....	— — J. Harsant.	
BUCKINGHAM, Old Meeting	— — E. Barling.	
Ditto, New Meeting.....	— — D. W. Aston.	
Barnham.....	— — George Newbury.	
Chalfont St. Giles.....	— — J. Hall.	Supplied from Highbury College.
Cheham.....	— — J. Carter.	
Great Horwood.....		
Hambledon and Wooley.		
Marlow, Great.....	— — T. Styles.	
Marsh Gibbon.....	— — J. Aston.	County Missionary Station.
Newport Pagnel.....	— — T. P. Bull.	
Olney.....	— — T. Hillyard.	
	— — J. Morris.	
Stoney Stratford.....	— — C. Gilbert.	
Wendover.....	— — T. Skeene.	
Wingrave and Aston Abbotte...	— — S. Barrows.	This Church unites Pædo—and Anti-Pædobaptists.
Winslow.....	— — Jos. Harrison.	
Woodburn.....	— — W. Judson.	
Wycombe, High, Gandon Lane	— — T. Ashwell.	
Ditto, Ebenezer Chapel.....		

CAMBRIDGESHIRE.

EXTENT, &c.—50 miles long, 25 broad. City, 1. Towns, 9. Parishes, 164. Population, 121,909.

ECCLESIASTICAL JURISDICTION.—Ely, which includes 158 Episcopal Churches and Chapels. Diocesan, Dr. Sparke.

ENDOWED PUBLIC CHARITIES, annual rental and dividend, £5,417. 19s. 6d.

BIBLE SOCIETY AUXILIARIES contributed last year, £1,228. 11s. 11d.

MISSIONS, Auxiliary, to the Church, £750. London, £308. 18s. 6d. Wesleyan, £163. 4s. 1d. Baptist, £115. 6s. 9d. Home, £14. 19s.

SCHOOLS, educated.—National, 1,200. British, 0. Sunday, 4,500.

DENOMINATIONS.—*Roman Catholic* congregation, 1. *Presbyterian*, 1. *Particular Baptist*, 19. *General Baptists*, &c., 8. *Countess of Huntingdon's*, 2. viz. Burwell, Rev. — Sheppard; Ely. — Harris. *Wesleyan Methodist Circuits*, 3. *Chapels*, 29. *Travelling preachers*, 7. *Local preachers*, 70. *Members*, 1,070, as 1 to 114 of the population. *Independents*, 22. **ASSOCIATIONS, &c.**—*Cambridgeshire Sunday School Union*. 61 schools, 589 teachers. Mr. J. Gallion, Secretary. *Society for Diffusing Religious Knowledge*. Rev. Thomas Hopkins, Linton, Secretary.

Place.	Pastor.	Remarks.
CAMBRIDGE, Downing Street Green Street..	Rev. Samuel Thodey. — J. Snelgar.	
Barrington	— Charles Moase.	Vacant, Rev. C. B. Watkin, resigned.
Bassingbourn	— Richard Kent.	
Bottisham	— Shepherd.	
Burwell	— B. Pyne.	
Duxford	— William Gilson.	
Eversden	— J. E. Miles.	Vacant.
Fordham	— Stevenson.	
Foulmire	— John Reynolds.	
Fulbourn	— T. Hopkins.	
Isleham	— James Burgess.	
Linton	— John Medway.	
Little Shelford	— P. Cater.	
Melbourn	— John Greenwood.	
Newmarket	— Thomas Towne.	
Royston Old Meeting	— P. Broad.	
New Ditto	— R. Roote.	
Sawston	— Wm. Dallison.	
Soham	— William Everett.	
Whittlesea	— William Holmes.	
Wisbeach		

CHESHIRE.

EXTENT, &c.—58 miles long, 30 broad. *City*, 1. *Market Towns*, 12. *Parishes*, 26. *Villages*, 670. *Townships*, 458. *Population*, 270,098.

ECCLESIASTICAL JURISDICTION.—*Chester Diocesan*, Dr. Bloomfield, in whose diocese there are 606 Episcopal Churches and Chapels, 24 of which have been erected since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £42,818. 6s. 5d.

BIBLE SOCIETY AUXILIARIES, contributed last year £1,071. 3s. 3d.

MISSIONS, in aid of, contributed—*Church*, £363 2s. 8d. *London*, £440. 6s. 2d. *Baptist*, £9. 15s. 3d. *Wesleyan*, £1,228. 11s. 1d. *Home*, £20. *Unitarian*, Domestic and Foreign, £1. 11s. 6d.

SCHOOLS, educated in *National*, 1,398. *British*, 396. *Sunday*, 20,962.

DENOMINATIONS.—*Roman Catholics*, 7. *Presbyterian Congregations*, 14. *Particular Baptists*, 5. *Wesleyan Methodists*, 6 *Circuits*, 48 *Chapels*, 14 *Travelling preachers*, 190 *Local preachers*. 6,256 members, or as 1 to 43 of the county population. *Independents*, 26.

ASSOCIATIONS, &c.—*Sunday School Unions*, which include 70 schools and 1,609 teachers. The *Independents* have a County Union; meets twice a year. Rev. James Turner, Knutsford, Secretary.

Place.	Pastor.	Remarks.
Bullock Smithy	Rev. S. Simon	A Church formed, and a Chapel building.
CHESTER, Queen Street	— John Thorpe.	
Congleton	— John Johnson.	
Cross Street, near Manchester ..	— R. Ivy.	Vacant.
Dukenfield		
Gatley		Vacant.
Hastington	— Wm. Silvester	Connected with Sandbach, though a
Hatherlow	— Thomas Bennett.	Chapel and a distinct Church.
Hyde	— Joseph Massey.	
Ditto, Welsh Church	— David Jones.	
Knutsford	— James Turner.	
Macclesfield	— David Dunkerley.	
Ditto		Vacant.
Malpas		Vacant.
Middlewich	— John Raine.	
Mishall		Connected with Middlewich.
Modbury	— James Turner	Connected with Knutsford, though a
Nantwich	— Benjamin Senior.	Chapel and a distinct Church.
Northwich	— Job Wilson.	
Over	— John Marshall.	
Partington	— J. Stewart.	
Sandbach	— William Silvester.	
Stockport	— Solomon Ashton.	
Ditto	— George Ryan.	
Tattenhall	— John Morris.	
Tatnall	— Potter.	

CORNWALL.

EXTENT, &c.—90 miles long, by 42 miles wide. Market Towns, 27. Parishes, 206. Inhabitants, 257,447.

ECCLESIASTICAL JURISDICTION.—*Exeter*. Diocesan, Dr. Carey.

ENDOWED PUBLIC CHARITIES, annual rental, and dividends, £746. 18s. 6d.

BIBLE SOCIETY, AUXILIARIES, contributions last year, £1,342. 14s.

MISSIONS, contributed in aid of the Church, £499. 6s. 11d. London, £338. 14s. 8d. Baptist, £183. 19s. Wesleyan, £1,785. 18s. 9d. Unitarian, Domestic and Foreign, £5. 5s. Home, £186. 8s. 4d.

SCHOOLS, educated in National, no return. British, 250. Sunday, 13,377.

DENOMINATIONS.—Roman Catholic Congregations, 2. Unitarian, 0. Particular Baptist, 12. Countess of Huntingdon's Connexion, 2. viz. Bodmin, J. W. James. St. Ives, — Noyes. Wesleyan Methodists, 11 circuits, 216 chapels, 26 travelling preachers, 315 local preachers; 14,820 members, as 1 in 17 of the county population. Independents, 32.

ASSOCIATIONS, &c.—7 Sunday School Unions, which include 145 schools. 2,150 Teachers. Independent County Association. Rev. W. Moore, Truro, Secretary.

Place.	Pastor.	Remarks.
Callington.....	Rev. — Hender.	
Gwaaand.....	— J. E. Trevor.....	
Coverack.....	— R. Whetten.....	Home Missionary.
Croiswin.....		United with Mevagissey.
Edgecombe.....		United with Penryn.
Falmouth.....	— E. Muscott.	
Fowey.....	— J. Quiller.....	Home Missionary.
Grampond.....	— J. Hart.....	United with Tregony.
Helford.....		United with Coverack.
LAUNCESTON.....	— J. Barritt.	
Leskiard.....	— J. Watts.	
Looe, West.....	— W. James.	
Lastwithiel.....	— J. Skeat.	
Mevagissey.....	— Childs.	
Mylor Bridge.....		United with Penryn.
Newlyn.....		United with Penzance.
Penryn.....	— T. Wildbore.	
Penzance.....	— J. Foxall.	
Poliphant.....		United with Launceston.
Polperro.....		United with Looe.
Porcatha.....	— W. Billing.	
St. Austle.....	— Pomeroy.....	} Home Missionary.
St. Stephens.....	— Taylor.....	
St. Colomb.....	— Ditto.	
St. Lasey.....	— G. Oke.	
St. Agnes.....	— Ditto.	
St. Mitchell.....		United with Truro.
St. Mawes.....		Ditto Ditto.
Tregony.....	— J. Hart.....	Supply, various.
Truro.....	— W. Moore.	United with Grampond.
Trerice.....	— J. Shepherd.	
Wade Bridge.....	— J. D. Hall.	

CUMBERLAND.

EXTENT, &c.—Length 80 miles, breadth, 40. 1 City. 1 Borough. 10 Market Towns. 104 Parishes. 156,124 Inhabitants.

ECCLESIASTICAL JURISDICTION.—*Carlisle*. Diocesan, Dr. Percy, who has 130 Episcopal Churches and Chapels in his diocese.

ENDOWED PUBLIC CHARITIES, annual rental, and dividends, £1,793. 14s. 11d.

BIBLE SOCIETY, AUXILIARY, contributed last year, £594. 14s. 10d.

MISSIONS, contributed in aid of Church, £329. 6s. 11d. London, £161. 9s. 11d. Baptist, £14. 16s. 6d. Wesleyan, £329. 6s. 11d. Home, £72. 18s. Unitarian, Domestic and Foreign, 0.

SCHOOLS, number educated, National, 868. British, 525. Sunday, 5,717.

DENOMINATIONS.—Roman Catholic Congregations, 4. Unitarian, 0. Particular Baptist, 1. Wesleyan Methodists, 5 circuits, 31 chapels, 10 travelling preachers, 86 local preachers; 2,580 members, as 1 to 60 of the county population. Independents, 16.

ASSOCIATIONS.—2 Sunday School Unions, which include 51 schools, and 560 teachers. A local Association of Independent Ministers. Rev. Joseph Mather, Cockermouth, Secretary.

Place.	Pastor.	Remarks.
Alston Moor.....	Rev. Jonathan Harper...	A Home Missionary Station.
Aspatria.....	— Gouge.	
Barnard Castle.....		

Place.	Pastor.	Remarks.
Blennerhasset	Rev. — Walton.	
Booth	— Hart.	
Brampton	— —	Vacant by removal.
CARLISLE	— J. Woodrow.	
Cockermouth	— J. Mather.	
Kerwick	— T. Gritton.	
Parkhead	— John Haddock.	
Pearth	— George Nettleship.	
Pearraddock	— Andrew Rathay.	
Plumpton and Salkeld	— —	
Whitehaven	— Archibald Jack.	
Wigton	— Edward Leighton.	
Workington	— S. Peele.	

DERBYSHIRE.

EXTENT, &c.—56 miles long, 33 broad. 1 Borough. 10 Market Towns. 136 Parishes. 213,333 Inhabitants.

ECCLESIASTICAL JURISDICTION.—*Lichfield and Coventry*. Diocesan, Dr. H. Ryder.

ENDOWED PUBLIC CHARITIES, annual rental and dividend, £6,375. 13s. 1d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,102. 10s. 5d.

MISSIONS, contributed in aid of, Church, £1,264. 9s. 2d. London, £21. Baptist, £0. Wesleyan, £813. 16s. 3d. Home, £11. 0s. 6d. Unitarian, Domestic and Foreign, £25. 9s. 6d.

SCHOOLS, number educated by National, no return. British, 902. Sunday, 4,366.

DENOMINATIONS.—*Roman Catholic* Congregations, 8. *Unitarian*, 14. *Particular Baptist*, 5. *Countess of Huntingdon's Connexion*, 2. viz. *Ashbourne*, A. Start. *Congleton*, — Woods. *Wesleyan Methodists*, 9 circuits. 84 chapels. 18 travelling preachers, 219 local preachers; 6,364 members, as 1 to 33 of the county population. *Independents*, 35.

ASSOCIATIONS, &c.—4 Sunday School Unions, including 26 schools. 463 teachers. A County Association of Independent Ministers and Churches, meets twice a year, May and August. Rev. J. Gawthorn, Derby, Secretary.

Place.	Pastor.	Remarks.
Alfreton	Rev. J. Bencil	
Bakewell	— J. Barton	
Barrow	— W. Pritchard	
Belper	— T. R. Gawthorne	
Bolsover	— —	Supplied by Students.
Brompton	— —	Supplied.
Buxton	— —	Vacant, Mr. Rhodes removed to Yorkshire.
Chapel in Frith	— Eben. Glossop	
Charlesworth	— — Adamson	
Chelmerston	— —	Supplied.
Chesterfield	— G. D. Modie	
Coxbench	— —	Erected 1827.
DERBY	— J. Gawthorn	Secretary to the Association.
Dronfield	— — Roscoe	
Duckmanton	— —	Supplied.
Glossop	— Partington	
Green Bank	— G. Boden	
Hallfield Gate	— Capps	Not stated Pastor.
Hemot	— Orange	Not stated Pastor.
Hedge	— T. R. Gawthorne	
Hkinton	— J. Shaw	
Kirk Preston	— G. Boden	
Little Eaton	— —	Supplied.
Marple Bridge	— J. Batle	
Matlock	— J. Wilson	
Melbourn	— J. Estab	
Middleton	— J. Holmes	
Middleton by Youlgrove	— J. Barton	Erected 1827.
New Mills	— —	Has never yet had a settled Pastor.
Newton	— T. Rooms	
Penridge	— J. Bencil	
Repton	— W. Pritchard	
Riddings	— Millington	Not stated Pastor.
Wirksworth	— J. Hine	
Yew Valley	— J. Peach	Not ordained.

DEVONSHIRE.

EXTENT, &c.—73 miles long, by 65 broad. 1 City, 10 Boroughs, 25 Market Towns, 398 Parishes, and 439,040 Inhabitants.

ECCLESIASTICAL JURISDICTION.—*Exeter*. Diocesan, Dr. Carey, in whose diocese there are 707 Episcopal Churches and Chapels, 6 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, &c., annual rental and dividend, £11,674. 1s. 10d.

BIBLE SOCIETY AUXILIARIES, contributed £1,745. 16s. 5d.

MISSIONS, contributed in aid of the Church, £895. 5s. 7d. London, £1,190. 8s. 9d. Baptist, £166. 18s. Wesleyan, £895. 5s. 7d. Home, £123. 7s. 1d. Unitarian, Domestic and Foreign, £43. 13s. 6d.

SCHOOLS, educated in National, 4,472. British, 1,475. Sunday, 10,129.

DENOMINATIONS, &c.—Roman Catholic congregations, 9. Unitarians, 11. Particular Baptist, 32. Wesleyan Methodists, 15 circuits, 90 chapels, 25 travelling preachers, 206 local preachers; 5,875 members, as 1 to 75 of the county population. Independents, 57.

ASSOCIATIONS, &c.—8 Sunday School Unions, which include -- Schools, not returned, and 1,159 Teachers. East Devon Independent Association, meet annually in July, Rev. J. Bristow, Exeter, Secretary.

COLLEGIATE INSTITUTIONS, &c.—The Independents have an Academy at Axminster, where 10 or 12 students are educated under the tuition of the Rev. J. Small.

Place.	Pastor.	Remarks.
Appledore	Rev. E. Corbishley.	
Ashburton	— John Kelly.	
Axminster	— J. Small.	
Barnstaple	— B. Kent.	
Beer	— J. Varder.	
Beeralston	— W. Whillans.	
Bideford	— S. Rooker.	
Brampton	— R. Collins.	
Brent, South .....	.....	Vacant.
Buckfastleigh .....	.....	Vacant.
Budleigh	— J. Horsey.	
Crediton	— Blandy.	
Chumleigh	— Thomas Sharp	Home Missionary Station.
Chudleigh	— J. Allen.	
Collington	— J. Pady.	
Combmartin	— Bennett	County Itinerant.
Dartmouth	— Thomas Stennes.	
Dawlish	— T. Collitt.	
DEVONPORT	— S. Parrott.	
Ditto Princes Street .....	.....	Supplied.
Edin Chapel	— Baker.	
EXETER, Castle Street	— J. Bristow.	
Ditto Tabernacle .....	.....	Vacant.
Exmouth, Lady Glenorchy's Ch.	— R. Clapson.	
Ford	— T. Mountford.	
Hartland	— J. Hooper.	
Hosuton	— J. Bryan.	
Ilfracombe	— H. Bealy.	
Kenswell in Broadhembury .....	.....	A church formed, supplied by East Devon Itinerants.
Kingsbridge	— Josiah Davies.	
Kings Steignton	— David Garrett.	
Lowacot .....	.....	New Interest.
Medbury .....	.....
Mareton-Hampstead .....	.....	Pseudobaptists and Antipseudobaptists are united in this place.
Newton-Abbot	— R. Crook.	
Ditto Ditto	— W. Watkins.	
North Tawton	— John Wilson.	
Oakhampton	— W. Bird.	
Ottery St. Mary	— J. Bounsall.	
Paington	— Gill.	
PLYMOUTH, Batter Street	— R. Hartley.	
Tabernacle	— W. P. Davies.	
Point in View, near Exmouth	— West.	
Puddicombe	— Bond.	
Shaldon	— W. B. Cinlow.	
Sidbury	— W. B. Bishop.	
Sidmouth	— W. Crow	late Missionary in India.
South Moulton	— J. E. Trevor.	
Stonehouse .....	.....
Tavistock	— W. Rooker.	
Tawstock	— Robert Gribble.	
Teignmouth	— H. I. Roper.	
Tiverton	— W. P. Bayley.	
Topsam .....	.....
Terrington	— Eph. Jackson.	
Totnes	— John Petherick.	
Uffculme	— Williams.	

DORSETSHIRE.

EXTENT, &c.—50 miles long, 35 broad, 9 Boroughs, 13 Market Towns, 248 Parishes, and 144,499 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Bristol, Diocesan, Dr. Gray.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £5,853. 2s. 4d.

BIBLE SOCIETY AUXILIARIES, contributed £999. 0s. 9d.

MISSIONS, contributed to the Church, £409. 6s. 6d. London, £244. 10s. Baptist, £46. 12s. 6d. Wesleyan, £383. 9s. 2d. Home, £63. 4s. 7d. Unitarian, Domestic and Foreign, £17. 11s. 6d.

SCHOOLS, &c.—Educated in National, 10,488. British, 948. Sunday, 4,137.

DENOMINATIONS, &c.—Roman Catholic congregations, 7. Unitarians, 3. Particular Baptists, 5. Wesleyan Methodist, Circuits, 4. Chapels, 21. Travelling Preachers, 9. Local Preachers, 62. Members, 2,370, as 1 to 61 of the county population. Independents, 23.

ASSOCIATIONS, &c.—2 Sunday School Unions, including 31 schools, 404 teachers. The Independent County Association meet twice a year, at Easter and September. Rev. T. Durant, Poole, Secretary.

Place.	Pastor.	Remarks.
Beaminster.....	Rev. T. Simper.	
Bere Regis.....	— Greenway.	
Bird Bush.....	— J. Jones.	
Blandford.....	— R. Keynes.	
Bridport.....	— T. Saltern.	
Cerne.....	— S. Trowbridge.	
Charmouth.....	— B. Jeanes.	
Compton.....	— J. Vickery.	
Corfe Castle.....	.....	Vacant by Death.
Dorchester.....	— John L. Davies	Not ordained.
Hare Lane, Cranborne.....	— W. Bailey.	
Lyme.....	— J. Gleed.	
Poole.....	— T. Durant.	
Shaftesbury.....	— T. Evans.	
Sharnborne.....	— M. Caston.	
Stalbridge.....	— Berry.	
Swanage.....	— T. Collins.	
Sydling.....	.....	Vacant by Death.
Yerwood.....	— T. Adams.	
Wareham Old Meeting.....	.....	Vacant by Removal.
Ditto.....	— T. Wills.	
Weymouth.....	— H. Crump.	
Wimborne.....	— S. Spink.	

DURHAM.

EXTENT, &c.—45 miles long, by 36 broad. 1 City, 9 Market Towns, 113 Parishes, 207,673 Inhabitants.

ECCLESIASTICAL JURISDICTION.—*Durham*, Diocesan, Dr. *Van Mildert*, who includes in his diocese, 203 Episcopal Churches and Chapels, 7 of which have been erected since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £13,188. 12s. 1d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £993. 2s. 1d.

MISSIONS, contributed for the Church, £403. 5s. 5d. London, £215. 9s. 10. Baptist, 0. Wesleyan, £1,664. 14s. 5d. Home, £78. 5s. 4d. Unitarian, Domestic and Foreign, £26. 7s.

SCHOOLS, &c.—Educated in National, 11,646. British, 982. Sunday, 12,021.

DENOMINATIONS, &c.—Roman Catholic congregations 14, who appear by their baptismal returns, vide *Catholic Miscellany*, to have increased nearly one half in three years. Unitarians, 2. Particular Baptists, 8. Wesleyan Methodists, 7 circuits, 72 chapels, 16 travelling preachers, 158 local preachers, 7,673 members, as 1 in 27 of the county population. Independents, 13.

ASSOCIATIONS, &c.—3 Sunday School Unions, which include 104 schools, 2,033 teachers. The Durham and Northumberland Association of Congregational Ministers and Churches. Rev. J. Matheson, Durham, Secretary.

Place.	Pastor.	Remarks.
Barnard Castle.....	Rev. W. L. Prattman and Rev. W. Ivy.	
Bishop Auckland.....	— T. Lewis.	
Chester-le-Street.....	— W. Nicol.	
Darlington.....	— C. Gollop.	
DURHAM.....	— J. Matheson.	
Ditto.....	— D. Jones.	
Middleton in Teedale.....	.....	Vacant by removal of the Rev. Mr. Selbie.
Monkwearmouth.....	— Layton.	Not yet ordained.
South Shields.....	— Chamberlain.	
Staindrop.....	.....	New Interest.
Stockton.....	— H. Fumble.	
Sunderland.....	— T. Stratton.	
Wearsdale (West Street).....	— J. Scott.	

ESSEX.

EXTENT, &c.—60 miles long by 50 broad. 3 Boroughs, 21 Market Towns, about 400 Parishes, 289,424 Inhabitants.

ECCLESIASTICAL JURISDICTION.—*London.* Diocesan, Dr. Howley.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £9,418. 18s. 9d.

BIBLE SOCIETY AUXILIARIES, contributed £3,013. 10s. 10d.

MISSIONS, contributed for the Church, £1,316. 0s. 10d. *London*, £889. 15s. 7d. Baptist, £144. 7s. *Wesleyan*, £446. 4s. 4d. *Home*, £74. 0s. 4d. *Unitarian*, Domestic and Foreign, £21.

SCHOOLS, numbers educated, *National*, 22,233. *British*, 1,447. *Sunday*, 23,761.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 7. *Unitarians*, 4. *Particular Baptists*, 24. *Countess of Huntingdon's* Connexion, 1. viz. *Fordham*, W. Harris.—*Wesleyan Methodists*, 4 circuits, 35 chapels, 10 travelling preachers, 56 local preachers, 1,626 members; as 1 in 178 of the county population. *Independents*, 59.

ASSOCIATIONS, &c.—3 Sunday School Unions, including 265 schools, 1,714 teachers. The Essex Association of Congregational Ministers meet half yearly, April and July, Rev. J. Morison, Stebbing, Secretary. Essex Home Missionary Society, the Rev. T. Craig, of Bocking, and Rev. R. Frost, Dunmow, Secretaries. Essex and Herts Benevolent Society, for the Relief of the Widows and Orphans of Dissenting Ministers. J. Fuller, Esq. Dunmow, Secretary.

Place.	Pastor.	Remarks.
Aveley	Rev. — Brown.	
Baddow, Little	— Stephen Morell.	
Barking	— J. West.	
Billericay	— John Thornton.	
Bocking	— Thomas Craig.	
Ditto		
Braintree	— John Carter.	
Brentwood	— David Smith.	
Bumpstead, Steeple	— Mark Robinson.	
CHELMSFORD	— John Hunt.	
Ditto, Old Meeting	— Joseph Gray.	
Chigwell Row	— J. Berry.	
Chishall	— J. Dobson.	
Clavering	— H. Bromley.	
Coggeshall	— Algernon Wells.	
COLCHESTER, Lion Walk ..	— John Savill.	
Helen's Lane	— Joseph Herrick.	
Dedham	— R. Ashton.	
Dunmow	— Richard Frost.	
Epping	— Joseph Alcott.	
Finchingfield	— John Bunter.	
Halstead	— James Buss.	
Harwich	— William Hordle.	
Hatfield Heath	— Cornelius Berry.	
Hedingham, Castle	— Samuel Steer.	
Henham	— John Dorrington.	
Ingatestone and Stock	— B. Hayter.	
Kelvedon	— F. Howick.	
Layer Britton	— W. Merchant.	
Maldon	— Robert Burls.	
Manningtree and Wickes	— J. Robinson.	
Marks Gate	— J. Malley.	
Mercoy, West	— G. M. Churchill.	
Newport	— J. H. Hopkins.	
Ongar	— Isaac Taylor.	
Plastow	— J. Munro.	
Ridgewell	— J. Fishpool.	
Rochford	— G. Harris.	
Romford	— S. H. Carlisle.	
Rothing (Abbess or Abbot's) ...	— Joseph Corbishley.	
Sonthead		
Stambourn	— James Spurgeon.	
Stamford Rivers	— William Temple.	
Stansted	— Robert May.	
Stebbing	— Joseph Morison.	
Stratford	— John Emblem	A Member of the London Congregational Board.
Takely	— John Hanson.	
Terling	— William Kemp.	
Thaxted	— Joshua Sewell.	
Tiptree Heath	— Charles Low.	
Tollesbury	— Trew	
Upminster		
Waldon, Saffron	— William Clayton.	
Waltham, Little	— Thomas Fish.	
Walthamstow	— George Collison	A Member of the London Congregational Board.
Weathersfield	— Peter Sibree.	
Wickford	— J. Mercer.	
Witham	— R. Robinson.	
Wivenhoe		

GLOUCESTERSHIRE.

EXTENT, &c.—65 miles long, medium breadth, 25 miles 2 Cities, 2 Boroughs, 23 Market Towns, 231 Parishes, and 335,843 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Principally under *Gloucester*. Diocesan, Dr. Bethell, who includes in his episcopal charge 329 Churches and Chapels, 8 of which have been erected since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £9,830. 7s. 9d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,220 9s.

MISSION AUXILIARIES contributed to the Church, £3,243. 4s. 10d. *London*, £751. 5s. 2d. *Baptist*, £818. *Wesleyan*, £1,288. 9s. 7d. *Home*, £93. 19s. 5d. *Unitarian*, Domestic and Foreign, £26. 5s. 6d.

SCHOOLS, numbers educated.—*National*, 1,154. *British*, 1,541. *Sunday*, 7,037.

DENOMINATIONS.—*Roman Catholic* Congregations, 5. *Unitarian*, 4. *Particular Baptists*, 31. *Calvinistic Methodists*, 3. viz. *Bristol*, *Kingswood*, and *Wootton-under-Edge* Tabernacles. *Connex of Hindinon's Connexion*, 5. viz. *Cheltenham*, *J. Brown*; Ditto, *J. Fletcher*; *Dursley*, — *Neaton*; *Ebley*, — *Parsons*; *Gloucester*, — *Franklin*. *Wesleyan Methodists*, 6 circuits, 51 chapels, 16 travelling preachers, 102 local preachers; 4,815 members, as 1 in 69 of the county population. *Independents*, 35.

ASSOCIATIONS, &c.—4 Sunday School Unions, including 141 schools, 1,780 teachers, Association of Congregational Ministers for the Spread of the Gospel, Rev. T. Edkins, Nailsworth, Secretary. Gloucestershire Benevolent Society for the Relief of Ministers superannuated, or their Widows and Orphans, Rev. W. Bishop, Gloucester, Secretary. Bristol Itinerant Society, which has 20 stations in the surrounding villages.

COLLEGIATE INSTITUTIONS, &c.—Bristol Education Society accommodates 20 students of the Baptist denomination; Rev. Messrs. T. S. Crisp and W. Anderson, Tutors.

Place.	Pastor.	Remarks.
BRISTOL , Bridge Street.....	Rev. J. Leitchild.	
Castle Green	— W. Thorp.	
Newfoundland Str.	— John Wooldridge.	
Castle Street.....	— E. James	Welsh.
Cam, near Dursley.....	— Thomas Griffith.	
Chalford.....	— W. Wild.....	
Chalford on the Hill.....	— T. Whitta.	
Chedworth.....	— Stephen Phillips.	
Cheltenham.....	.....	Opened 1827.
Fairfield	— J. J. Church.	
Forest Green	— Williams.	
Frampton-on-Severn.....	— W. Richardson.	
Frampton Cotterel.....	— Warrener.	
GLOUCESTER	— W. Bishop.	
Kingswood, near Wotton.....	— C. Daniell.	
Hot Wells.....	— W. H. Goy.....	This Chapel was built by Lady Hope.
Little Dean and Newnham	— David Frain.	
Mangotsfield .....	.....	Newly erected. A Station of the Bristol Itinerant Society.
Mitchel Dean.....	— John Horlick.	
Nailsworth (Forest Green)	— Thomas Edkins.	
Oldlands Common .....	.....	Ditto.
Painswick .....	.....	Vacant.
Pitchcombe.		
Randwick, near Stroud	— — Edwards.....	Not yet ordained.
Rodborough.....	— J. Davies.	
Paar Dean.....	— John Horlick.	
Stonehouse, near Stroud.....	— W. Richards.	
Stroud.....	— John Barber.	
Tetbury.....	— Gough.	
Tewksbury.....	— H. Welsford.	
Thorbury.....	— Palmer.	
Wotton Under-edge.....	— David Thomas.	
Uley, near Dursley.....	— R. Taylor.	
Wickwar.....		
White's Hill.....	— J. Weston.	

HAMPSHIRE.

EXTENT, &c.—42 miles long, 38 broad. 1 City, 29 Towns, 293 Parishes, 283,298 Inhabitants. The Isle of Wight is included in its bounds.

ECCLESIASTICAL JURISDICTION, &c.—*Winchester*. Diocesan, Dr. Sumner, who includes in his episcopal care 483 Churches and Chapels, 14 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividend—no return.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,226. 9s. 7d.

MISSION AUXILIARIES, &c. contributed to the Church, £1,526. 14s. *London*, £690. 5s. 7d. *Baptist*, £211. 8s. 4d. *Wesleyan*, £480. 5s. *Home*, £30. 7s. 9d. *Unitarian*, Domestic and Foreign, £63. 0s. 6d.

SCHOOLS, educated by *National*, 9,046: *British*, 1,198. *Sunday*, 11,590.

DENOMINATIONS.—*Roman Catholic Congregations*, 11. *Unitarians*, 4. *Baptists*, 35. *Countess of Huntingdon's Connexion*, viz. *Basingstoke*, *Bloomfield*. *Wesleyan Methodists*, 4 circuits, 26 chapels, 9 travelling preachers, 54 local preachers; 1,751 members, as 1 to 161 of the county population. *Independents*, 30.

ASSOCIATIONS, &c.—2 Sunday School Unions; one of which includes 70 schools, 790 teachers; from the second no return. An Independent County Association of Ministers and Churches for the Propagation of the Gospel in the County, meets half-yearly; Rev J. S. Guyer, Ryde, Secretary.

COLLEGIATE INSTITUTIONS, &c.—The *Gosport Academy* is to be continued in connexion with the Independent County Ministers; Rev. J. J. Carruthers, Tutor.

Place.	Pastor.	Remarks.
Alton.....	Rev. C. Howell.	
Alresford.....	— J. Blessley.	
Andover.....	— J. Jefferson.	
Basingstoke.....	— J. Wills.	
Bishopstoke.....	— Neeve.	
Christchurch.....	— D. Gunn.	
Gosport (Isle of Wight).....	— T. Mann.	
Gosport, East.....	— R. Adams.	
Emsworth.....	— J. R. Cooper.	
Fareham.....	— T. Eastman.	
Fordingbridge.....	.....	Vacant by the death of Mr. Priestley.
Gosport.....	— J. J. Carruthers.	
Harting.....	— Jones.	
Havant.....	— W. Scamp.	
Lymington.....	— D. E. Ford.	
NEWPORT, (Isle of Wight),	— T. Binney.	
St. James Street.....	— J. Bishop.	
Node Hill, Ditto.....	— J. Roberts.	
Odilham.....	— J. Greenwood.	
Petersfield.....	— J. Griffin.	
Portsea.....	— A. Bishop.	
Ringwood.....	— J. Reynolds.	
Romsey.....	— Baker.....	Not yet ordained.
Rowlands Castle.....	— T. S. Gayer.	
Ryde (Isle of Wight).....	— T. Adkins.	
Southampton.....	— R. Ayliffe.	
Stockbridge.....	— J. Flower.	
Titchfield.....	— George Stevens.	
Totton.....	— J. Bean.	
Whitechurch.....	— J. Thora.	
WINCHESTER.....		

HEREFORDSHIRE,

EXTENT, &c.—38 miles long, 35 broad. 1 City, 7 Market Towns, 221 Parishes, 103,231 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Hereford*, Diocesan, Dr. *Huntingford*, who has under his episcopal care 378 Churches and Chapels.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £6,782. 11s. 4d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £581. 18s. 3d.

MISSION AUXILIARIES, &c. contributed to the Church, £304. 7s. 3d. London, £32. 5s. Baptist, £44. 10s. 9d. Wesleyan, £145. 5s. 6d. Home, £230. 19s. 7d. Unitarian, Domestic and Foreign, £5. 8s.

SCHOOLS, educated by National, no return. British, 191. Sunday, 1,139.

DENOMINATIONS, &c.—*Roman Catholic Congregations*, 4. *Unitarians*, 0. *Baptists*, 9. *Countess of Huntingdon's Connexion*, 1. viz. *Hereford City*, *Wells*. *Wesleyan Methodists*, 3 circuits, 16 chapels, 7 travelling preachers, 47 local preachers, 852 members, or 1 to 121 of the county population. *Independents*, 11.

Place.	Place.	Remarks.
Bromyard.....	Rev. Josephus Chapman.	
Downard and Raxton.....	— Sampson Penhall.	
HEREFORD.....	— Charles Nice Davies.	
Hoarwithy.....	— Thomas Rees.	Supplied from Hackney Academy.
Huntington.....	— John Gray.	
Lebdurn.....	.....	Unsettled since the Death of Mr. Wm. Lewdys.
Leominster.....	.....	Unsettled; an old cause, but reduced to a very low state, and supplied by lay Preachers.
Long Town.....	.....
Penbridge.....	— Thomas Lewis.....	Home Missionary Station; an Independent Church formed.
Ross.....	— Wm. Byrn.	
Sutton.....	— Thomas Borley....	Home Missionary Station.

HERTFORDSHIRE,

EXTENT, &c.—36 miles long, 130 in circumference. 2 Boroughs. 17 Market Towns. 156 Parishes. 129,714 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c., in the dioceses of *London and Lincoln*.

ENDOWED PUBLIC CHARITIES, annual rental and dividend £4,376. 16s. 4d.

BIBLE SOCIETY AUXILIARIES contributed last year, £827. 18s. 9d.

MISSIONS, Auxiliaries, in aid of the Church, £193. 16s. 7d. *London*, £0. *Wesleyan*, £35. 17s. 11d. *Baptist*, £86. 15s. 1d. *Home*, £42. 6s. 7d. *Unitarian*, Domestic and Foreign, £5. 8s.

SCHOOLS, &c. educated in the *National*, no return. *British*, 355. *Sunday*, 5,130.

DENOMINATIONS, &c.—*Roman Catholic* Congregation, 1. *Unitarian*, 1. *Baptist*, 13. *Wesleyan Methodists*, 1 circuit, 2 chapels, 1 travelling preacher, 4 local preachers; 146 members, as 1 in 888 of the county population. *Countess of Huntingdon's Connection*, 2. *Independents*, 21.

ASSOCIATIONS, &c.—The *Hertfordshire Union*, in which Baptists and Independents unite for diffusing religious knowledge through the towns and villages of the county. 2 *Sunday School Unions*, one of which reports 40 schools, 350 teachers. No return from the second. The *Essex and Herts Benevolent Society* for the Relief of the Neccessitous Widows and Orphans of Dissenting Ministers.

COLLEGIATE INSTITUTIONS, &c.—*Wymondley College*, founded by Mr. Coward, educates 20 students of the Independent Denomination. Tutors, the Rev. Messrs. Thomas Morell and W. Hull. *Cheshunt College*, founded by the Countess of Huntingdon, educates 20 students. Tutors, Rev. Messrs. Kemp and Foster.

Place.	Pastor.	Remarks.
Ashwell	Rev. — Woodward.	
Barkway	— Lowe.	
Barnet	A. Stewart.....	A Member of the London Congregational Board.
Bishop's Stortford	W. Chaplin.....	
Braughing	— Driver.	
Buntingford		
Bushey	— W. Snell.	
Cheshunt	— J. Higgs.	
Hadham	— J. Linsell.	
Hatfield		Unsettled, being newly erected.
HERTFORD	— J. Anthony.	
Hitchin	— J. Wayne.	
Hoddesdon	— Knight.	
Redhill	— Adams.	
Sawbridgeworth	— H. Tyler.	
Stevenage		Not settled, being newly erected.
St. Albans	— Harris.	
Ware, Old Meeting.....	— E. Edwards.	
New Meeting.....	— J. Lockyer.	
Walkern	— Thompson.	
Wymondley	— Thomas Morell.	

HUNTINGDONSHIRE.

EXTENT, &c.—26 miles long, and 23 broad. 1 Market Town. 107 Parishes; and 48,771 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Lincoln*. Diocesan, Dr. Kaye.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £1,414. 2s. 7d.

BIBLE SOCIETY AUXILIARIES contributed last year, £430. 4s.

MISSIONS, Auxiliaries, contributed in aid of the Church, £72. 1s. *London*, £49. 11s. 11d. *Baptist*, £70. 19s. 11d. *Wesleyan*, £117. 16s. 10d. *Home*, 0. *Unitarian*, 0.

SCHOOLS, educated in the *National*, 489. *British*, no return. *Sunday*, included in *Bedfordshire*.

DENOMINATIONS, &c.—*Roman Catholics*, 0. *Unitarians*, 0. *Baptists*, 11. *Wesleyan Methodists*, 2 circuits, 8 chapels, 4 travelling preachers, 33 local preachers; 726 members, as 1 to 67. *Independents*, 9. These churches are constituted on the Catholic principle, that the baptismal controversy shall not disturb them. Thus their pastors are elected irrespective of their particular opinions on that subject. The sentiments of those gentlemen are noted in the remarks.

Place.	Pastor.	Remarks.
Bluntingsham	Rev. — Green	Baptist.
Catworth		Vacant.
HUNTINGDON	— Wm. Wright.....	Baptist.
Kimbolton	— Hemming.....	Baptist.
Ramsey	— Jarvis.....	Baptist.
Spaldwick	— Manning.....	Baptist.
St. Ives	— Holland.....	Independent.
St. Neot's	— Stephen Dobson...	Ditto.
Yaxley	— Chapple.....	Ditto.

KENT.

EXTENT, &c.—63 miles long, near 40 broad. 2 Cities, 28 Market Towns, 403 Parishes, and 426,016 Inhabitants.

ECCLESIASTICAL JURISDICTION.—The greater part is in the Diocese of *Canterbury*.

Diocesan, Dr. Sutton, under whose peculiar jurisdiction are 359 Episcopal Churches and Chapels, 4 of which have been erected since 1800. The province of Canterbury, over which Dr. Sutton is Primate, includes 8,219 Parish Churches.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £203,439. 18s. 9d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £2,125. 13s. 9d.

MISSIONS.—Contributions in aid of the Church, £960. 4s. 5d. *London*, £922. 10s. 11s. *Baptist*, £383. 14s. 3d. *Wesleyan*, £1,410. 10s. 7d. *Home*, £98. 7s. 4d. *Unitarian*, Domestic and Foreign, £34. 6s. 6d.

SCHOOLS, educated in *National*, 2,071. *British*, 1,592. *Sunday*, 13,259.

DENOMINATIONS.—*Roman Catholic* Congregations, 6. *Unitarians*, 8. *Baptists*, 30. *Wesleyan Methodists*, 13 circuits, 88 chapels, 25 travelling preachers, 217 local preachers; 6,479 members, as 1 in 66 of the county population. *Countess of Huntingdon's Convent*, 7. viz. *Ashford*, *Hadlow*; *Canterbury*, various; *Dover*, *Hawthorn*; *Faversham*, *Keyworth*, *Margate*, *Young*; *Tonbridge Wells*, *Dryden*; *Woolwich*, *Bickerdike*. *Independents*, 41.

ASSOCIATIONS, &c.—7 Sunday School Unions, which report 114 schools, 1,334 teachers. Association of Independent Ministers, Rev. Thomas James, Woolwich, Secretary. A Society for the Relief of aged Ministers, their Widows and Orphans, &c.

COLLEGIATE INSTITUTIONS, &c.—The Congregational School for the gratuitous Board and Education of Poor Ministers' Sons of the Independent Denomination; Tutor, Rev. T. Hope; W. A. Hankey, Esq. Treasurer; A. Brown, Esq. Alderman, Secretary.

Place.	Pastor.	Remarks.
Birchington	Rev.	
Bromley		
CANTERBURY	— S. Garteem.	
Chatham	— Joseph Slatterie.	
Cranbrook	— W. Skinner.	
Dartford	— Harris.	
Deal	— J. Vincent.	
Deptford	— J. T. Barker	A Member of the London Congregational Board.
Ditto, New Cross	— W. J. Hope.	
Eltham	— Wightman.	
Folkestone		Destitute.
Grain, Isle of		A new Interest.
Gravesend	— W. Kent.	
Greenhithe	— J. Smith.	
Greenwich	— W. Chapman	A Member of the London Congregational Board.
Ditto	— H. B. Jenla.	Ditto.
Herne-Bay	— W. C. Loveless.	
Hythe	— Marsh.	
Leham		Vacant.
Lewisham	— T. Timpon	A Member of the London Congregational Board.
Lydd	— Thomas Ladson.	
Maidstone	— E. Jinkings.	
Marden		Vacant.
Milton-next-Sittingborne	— J. Dean.	
Minster, Isle of Sheppy		Vacant
Orpington	— J. Cartwright.	
Penshurst		
Queenborough	— S. J. Breeze.	
Ramsgate	— G. Townsend.	
Sandwich	— M. Anderson.	
Sheerness	— James Prankard.	
Staplehurst	— W. Kemp.	
Strood	— Thomas Drew.	
Sutton Valence	— J. F. West.	
Tonbridge		
Up-Street	— Andrews.	
Westerham		
Whitstable	— John Davies.	
Wingham	— S. Toomer.	
Woolwich	— T. James	A Member of the London Congregational Board.

LANCASHIRE.

EXTENT, &c.—74 miles long, a variable width, from 15 to 44. 27 Market Towns, 62 Parishes, and 1,052,859 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Chester*. Diocesan, Dr. Blomfield.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £22,051. 19s. 10d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £3,356. 2s. 11d.

MISSIONS.—Contributions in aid of the Church, £2,121. 18s. 5d. *London*, £2,170. 1s. 1d. *Baptist*, £358. 10s. 3d. *Methodist*, £3,909. 7s. 4d. *Home*, £55. 13s. *Unitarian*, Domestic and Foreign, £127. 4s. 6d.

SCHOOLS, educated in the *National*, 15,139. *British*, 2,457. *Sunday*, 80,446.

DENOMINATIONS.—*Roman Catholic* congregations, 81. *Unitarian*, 39. *Baptist*, 29. **N. S. SUPP. 1827.**

Wesleyan Methodists, 24 circuits, 154 chapels, 29 travelling preachers, 515 local preachers; 21,972 members, as 1 in 48 of the county population. *Countess of Huntingdon's Connexion*, 6, viz. Blackburn, Price; Middleton, Bosisto; Preston, Hodson; Rochdale, Sanderston; Runcorn, Fowler; Warrington, various. *Independents*, 82.

ASSOCIATIONS, &c.—14 Sunday School Unions, 204 schools, 3,286 teachers. The Lancashire Union of Congregational Churches, for the Diffusion of the Gospel in the County. Dr. Raffles, Secretary. Income this year, £755. 17s. 6d.

COLLEGIATE INSTITUTIONS, &c.—The Roman Catholic College, at Stoneyhurst, is the most considerable in the kingdom. The Blackburn Independent Academy, for the Education of Pious Young Men for the Dissenting Ministry. Rev. G. Payne, M. A. Theological Tutor.

Place.	Pastor.	Remarks.
Ashton-under-Line.....	Rev. J. Sutcliffe.	
Ashton in the Willows.....	— J. Penkethman.	
Bakerton and Ribchester....	— Gothard.	
Bamford.....	— T. Jackson.	
Belthorn .....	.....	Vacant.
Blackburn, Chapel Street.....	— L. Forster.	
Mount Street.....	.....	Shut up.
Blackpool	— Medcalf.	
Bolton, Duke's Alley.....	— S. Ellis.	
Mawdesley Street.....	— W. Jones.	
Brotherton.....	— W. Bowen.	
Burnley.....	— T. Greenall.	
Bury, Henry Street.....	— R. Aspinall.	
New Road	— J. Kennedy.	
Calderbrook.....	— Rhodes.	
Chorley	— J. Deakin.	
Cultheroe	— J. Wadsworth.	
Colne	— J. Calvert.	
Darwen, Ebenezer Chapel.....	— R. Fletcher.	
Lower Chapel.....	— R. Little.	
Edgworth-Moor.....	— J. Winder.	
Elswick.....	— D. Edwards.	
Forton Garstang	— Grimshaw.	
Greenacres.....	— J. Galland.	
Moor	— Fox.	
Hall-fold.....	— W. Gibson.	
Halshaw-Moor	— J. Dyson.	
Harwood .....	.....	Supplied from Blackburn Academy.
Heala's, St.....	— W. Vint, Jun.	
Hastingsden	— P. Ramsay.	
Heaton-Norris	— H. K. Fugaley.	
Heywood.....	— J. Ramsay.	
Hilton Lane.....	— D. Atkin.	
Hindley	— W. Turner.	
Horwich, New Chapel.....	— J. Crossley.	
Lee Chapel.....	— R. Harris.	
Inglewhite.....	— Anyon	Not ordained.
Kirkham.....	— R. M. Griffiths.	
LANCASTER	— S. Bell.	
Leigh.....	— J. Williams.	
LIVERPOOL, Duncan Street..	.....	Vacant by the Death of Mr. Charrier.
George's Street	— T. Raffles, LL.D.	
Newington	— R. Maclean.	
Russell Street..	— J. Widdow.	
Gt. Crossall Str.	— J. Breese	Welsh.
MANCHESTER, Cannon St..	— S. Bradley.	
Grosvenor St.	— W. Roby.	
Garbidge Street	— J. Griffiths	Welsh.
Holme .....	.....	Vacant, Mr. Smith having devoted himself to the Missionary Work.
Mosley Street	— R. Steph. M'Al, M.A.	
New Windsor	— J. Priddle.	
Parliament St.	— J. Griffiths.....	Welsh.
Rusholme Rd.	.....	Recently built.
Salford.....	— J. A. Coombs.	
Middleton .....	.....	Vacant.
North Meols.....	— W. Alexander.	
Oldham .....	.....	Vacant by Resignation of Mr. Birch.
Ormskirk.....	— W. Dawes.	
Orrell	— J. Holgate.	
Park Chapel, near Bury.....	.....	Vacant by Removal.
Patricroft	— D. H. Creighton.	
Pendlebury.....	.....	Vacant by Removal.
Prescott.....	— T. Rogers.	
Preston, Cannon Street.....	— D. T. Carson.	
Grimshaw Street.....	— R. Slate.	
Poulton	— W. Medcalf.....	Connected with Blackford.
Rainford	— J. Toothill.	
Rochdale	— J. Ely.	
Smallbridge and Calderbrook..	— Rhodes.	
Southport	— G. Greatbatch.	
Stand.....	.....	Vacant.
Tockholes	— J. Speakman.	

Place.	Pastor.	Remarks.
Ulverston.....	Rev. J. Davies.	
Walker Fold.....	— J. Richards.	
Walmesley.....	— J. Gill.	
Warrington, Salm.....	— W. Crookford. †	
Stepney.....	— E. Martin.	
West Houghton.....	.....	Recently built.
Wharton.....	— J. Hemmley.	
Wigan, St. Paul's Chapel.....	— A. Steill.	
Hope Chapel.....	— W. Marshall.	
Wymond Houses.....	— Nightingale.	

LEICESTERSHIRE.

EXTENT, &c.—About 45 miles long, 30 wide. 12 Market Towns, 196 Parishes, 174,571 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Lincoln*. Diocesan, Dr. Kaye.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £9,061. 4s. 11d.

BIBLE SOCIETY AUXILIARIES contributed last year, £1,300. 5s. 5d.

MISSIONS, contributions in aid of, last year, for the Church, £815. 4s. 5d. *London*, £627. 16s. 10d. *Baptist*, £95. 10s. 1d. *Wesleyan*, £593. 10s. 8d. *Home*, £132. 1s. *Unitarian*, British and Foreign, £8. 1s.

SCHOOLS, educated in *National*, 8,000. *British*, no return. *Sunday*, 6,913.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 7. *Unitarian*, 4. *Baptist*, 13. *Wesleyan Methodists*, 6 circuits, 66 chapels, 13 travelling preachers, 113 local preachers; 4,186 members, or as 1 to 42 of the county population. *Independents*, 15.

ASSOCIATIONS, &c.—2 Sunday School Unions, 61 schools, 1,049 teachers. A County Association of Independents, Rev. E. Webb, Leicester, Secretary.

Place.	Pastor.	Remarks.
Ashby-de-la-Zouch.....	Rev. William Tait.	
Bardon.....	— James Abel.	
Donnington.....	— James Abel.	
Earl Shilton.....	— James Birkley.	
Hinkley.....	— James Buckham.	
Kibworth.....	— Edward Chater.	
LEICESTER, Bond Street....	— Edward Webb....	Secretary to the Association.
Gallowtree Gate.....	— Thomas Mitchell.	
Lutterworth.....	— J. Binks.....	Not ordained.
Market Bosworth.....	— George Swann.	
Market Harborough.....	— T. Gear.	
Melton Mowbray.....	— James Roberts.	
Narborough.....	— William Bedford.	
Uilesthorpe.....	— William Ayre.	
Wigston, Great.....	— George Hunter.	

LINCOLNSHIRE.

EXTENT, &c.—77 miles long, and about 48 broad. 1 City, 31 Market Towns, 630 Parishes, 283,058 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Diocese, Lincoln*. Diocesan, Dr. Kaye, who has under his Episcopal charge, 1,267 Churches and Chapels, 7 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £13,198. 13s. 9d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,339. 1s. 5d.

MISSIONS, contributed in aid of, the Church, £722. 5s. 9d. *London*, £407. 14s. 10d. *Baptist*, £82. 4s. 7d. *Wesleyan*, £1,935. 16s. 11d. *Home*, £69. 8s. *Unitarian*, British and Foreign, £8. 3s.

SCHOOLS, educated in the *National*, no return. *British*, 606. *Sunday*, 5,811.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 12. *Unitarians*, 4. *General Baptist*, new connexion, 17. *Particular Baptists*, 14. *Wesleyan Methodists*, 16 circuits, 211 chapels, 35 travelling preachers, 329 local preachers, 10,673 members, or as 1 in 26 of the county population. *Countess of Huntingdon's Connexion* 1, viz. *Sleaford*, — *Coales*. *Independents*, 20.

ASSOCIATIONS, &c.—4 Sunday School Unions, 83 schools, 914 teachers.

Place.	Pastor.	Remarks.
Alford.....	.....	Vacant.
Barton.....	Rev. T. Winterbottom.	
Boston.....	— Thomas Haynes.	
Brigg.....	— Edward Gatlley.	
Caistor.....	— James Mountford.	
Gainsborough.....	— Thomas Wild.	
Grantham.....	— Thomas Wallace.	
Grimsby.....	.....	The Chapel ch. sa l.
Helpingham.....	— J. Simmons.	
Horncastle.....	— John Pain.	

Place.	Pastor.	Remarks.
LINCOLN	Rev. Benjamin Byron.	
(Zion Chapel).....	— George Gladstone..	This Place and People Independent.
Long Sutton.....	— Henry Bunn.	Their Pastor in the Countess of Huntingdon's Connexion.
Louth.....	— Richard Soper.	Home Missionary Station.
Market Deeping.....	— T. Josephs.....	Vacant.
Market Rasen.....	— John Robinson.	Vacant.
Pinchbeck.....	— George Hewings...	Not ordained.
Sleaford.....	— George Wright.	
Spalding.....		
Stamford.....		

MIDDLESEX.

EXTENT, &c.—25 miles long, 14 broad. 6 Hundreds, and 230 Parishes. 1,144,531 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *London*. Diocesan, Dr. *Howley*, who has 630 Episcopal Churches and Chapels under his episcopal care, 13 of which have been erected since 1800.

As *LONDON* is the Metropolis of the Empire, the statements concerning it are preserved distinct from the County.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £189,910. 7s. 9d.

BIBLE SOCIETY AUXILIARIES contributed during the past year, £2,064. 11s.

MISSIONS, contributed in aid of, the Church, £639. 9s. 7d. *London*, £297. 14s. 2d. Baptist, £178. 7s. 8d. Home, £31. 5s. 11d. Unitarian, British and Foreign, £0.

SCHOOLS, educated in the British, 606. The National and Sunday School returns included in those of *London*.

DENOMINATIONS, &c.—*Roman Catholic* Congregations, no distinct return. *Unitarians*, 4. *Baptists*, 23. *Wesleyan Methodists*, 6 circuits, 57 chapels, 26 travelling preachers, 156 local preachers; 10,106 members, or as 1 to 113 of the county population—this return includes the Metropolis. *Independents*, 33.

COLLEGIATE INSTITUTIONS, &c.—*Hamerton College* for educating 20 students devoted to the ministry amongst the Independent Churches; Tutors, Rev. J. P. Smith, D. D. and Rev. W. Walford. *Highbury College* is also an Independent Establishment—40 students, Tutors, Rev. W. Harris, L. L. D., Rev. H. F. Burder, M. A. and the Rev. Robert Halley. *Mission College, Hoxton*, for the students under the patronage of the London Missionary Society. Tutors, Rev. E. Henderson, D. D. and the Rev. W. Bishop. *Hackney Academy*, principally supported by the Calvinistic Methodist Connexion. Tutor, Rev. George Colhoun. *Baptist Academy, Stepney*. The Rev. W. H. March, Theological Tutor. The *Mill Hill Grammar School*, a noble Establishment for educating 120 scholars.

ASSOCIATIONS, &c.—The Sunday Schools are included in the London Unions. Many of the Middlesex Ministers are associated with their brethren in the Metropolis. Some who reside in the rural parts of the County, have an Association.

Place.	Pastor.	Remarks.
Brentford, Old.		
New Chapel.		
Chamden Town.....	Rev. J. J. Richards.	
Clapton.....	— H. Evison, B.	
Edmonton.....	— W. Williams, B.	
Enfield.....	— W. Brown.	Vacant by the Death of Mr. Thomas.
Baker Street.....	— J. P. Smith, D. D., B.	
Finchley.....	— H. F. Burder, A. M., B.	Itinerant Station.
Hackney.....	— Thomas Hughes, B.	
Wells Street.....	— B. Isaacs.	
Gloucester Chapel....	— D. Washbourn, B.	
Hammersmith.....	— J. Day.	Itinerant Chapel.
Ebenezer Chapel.....		
Hayes.....		
Hamerton.....		
Hounslow Old Meeting.		
New Chapel.		
Kingsland Chapel.....	— J. Campbell, B.	
Maberley Chapel....	— R. Philip, B.	
Road Chapel.....	— R. Brazier.	
Newington (Stoke).....	— W. Harris, L. L. D., B.	
Poplar, Union Chapel.....	— G. Clarke.	Vacant.
Ponders End.....	— R. Porter.	
Staines.....		
Stanmore.....		
Stanwell.....		
Southgate.....	— W. Lloyd, B.	
Tottenham.....	— J. S. Brooksbank, B.	
Twickenham.....		
Totteridge.....	— J. Davies.	
Uxbridge.....	— Stamper.	
Walham Green.....		
Winchmore Hill.....	— G. Pawling, B.	

MODERN LONDON.

The Metropolis of the Empire includes within its gigantic bounds, 3 Cities, London, and Westminster,—1 Borough, Southwark, and nearly 50 Villages, which, now united, stretch over a site 7 miles long, and 2 wide. The ecclesiastical, municipal, and parochial divisions, are therefore irregular and involved, and it is no easy task accurately to define its boundaries.

ENDOWED PUBLIC CHARITIES, annual rental and dividends; in the City, £138,583. 12s. 5d., in the City of Westminster, £16,031. 14s. 4d., making a total of £154,515. 6s. 9d. for the Metropolis, which, with the County of Middlesex, produces £344,425. 14s. 6d. for charitable purposes annually!!

BIBLE SOCIETY AUXILIARIES contributed last year, £4,209. 5s. 6d.

MISSIONS.—Contributed for the Church, £2,583. 8s. 7d. London, £7,164. 7s. 2d. Baptist, £1,453. 2s. 3d. Wesleyan, £3,807. 19s. 9d. Unitarian, British and Foreign, £413. 16s. 6d.

SCHOOLS, &c. educated in the National, 7,101. British, 11,104. Sunday, 62,379.

DENOMINATIONS, &c.—Roman Catholic congregations in London and the Environs, 25. The Catholic Miscellany for June last, states that the Roman Catholic population may be fairly estimated at 125,000 souls. By a calculation on the returns of Baptism, in the same work, it appears they have increased 34,000 in the last 5 years. Unitarians, 6. Baptist congregations 32. Wesleyans, no return distinct from the County. Countess of Huntingdon's Connexion, 5, viz. Zion Chapel, Spa Field's Chapel, Gate Street Chapel, — Stevenson, Holywell Mount Chapel, — Platt, and Mulberry Gardens Chapel, — Stodhart. Calvinistic Methodists, and other partial Conformists, 16, viz. Tottenham Court Chapel, Tabernacle, Surry Chapel, R. Hill; Silver Street Chapel, Adelphi Chapel, Orange Street Chapel, Beresford Chapel, Dr. Andrews; Holland Chapel, Dr. Styles; Kennington Chapel, R. T. Hunt; Stockwell Chapel, T. Jackson; Union Chapel, T. Lewis; Vauxhall Chapel, S. Moore; Ranelagh Chapel, R. H. Shepherd; Trinity Chapel, T. Smith; Camden Chapel, and Islington Chapel.—Independents, 57.

ASSOCIATIONS, &c.—The accredited ministers of the Presbyterian, Congregational or Independent, and Baptist denominations in the Metropolis, constitute distinct Boards for conducting their separate business, and meet at Dr. Williams's Library, Red Cross Street, as *The Body of Dissenting Ministers of London and Westminster*, for deliberation, and are permitted under that name to address the King on the throne.

The Congregational Board sits Monthly, at the Bank Coffee House.—Rev. T. Harper, Walworth, Secretary, and as there are ministers, members of it who do not hold a pastoral charge, we insert a complete list of them, though the names of most will recur again in this List of Metropolitan Churches, in which they are distinguished by the letter B.

The London Congregational Union meet monthly for Prayer and Sermon, on the Thursday after the first Sabbath.

A LIST OF THE MEMBERS OF THE CONGREGATIONAL BOARD, WITH THE DATES OF THEIR ADMISSION.

Rev.	Rev.	Rev.
1779. John Clayton.	1816. John Yockney.	1822. Henry Pawling.
1784. Jn. Humphrys, LL.D.	Charles Hyatt.	William Henry.
1786. John T. Barker.	1817. John Harris.	1824. Spedding Curwen.
1792. James Knight.	John Bodington.	William Orme.
1794. John Goode.	Thomas James.	1825. Robert Vaughan.
John Knight.	George Evans.	A. Stewart.
William Wall.	William Williams.	James Deane.
1801. John P. Smith, D. D.	Andrew Reed.	George Moore.
1802. J. Clayton, Jun. M.A.	John Emblem.	1826. John Campbell.
W. B. Collyer, D. D.	1818. James Vautin.	Edward Parsons, Jun.
1803. George Burder.	1819. Benjamin Rayson.	Robert Hallee.
1804. Thomas Williams.	James Stratton.	William Deering.
1805. George Clayton.	1820. Ingram Cobbin, M.A.	Jos. Penzel Dobson.
1806. Robert Winter, D. D.	John Forsaith.	Thomas Hughes.
1807. Edward A. Dunn.	George Collison.	George Rose.
Thomas Russell, M.A.	Joseph Berry.	Thomas Timpson.
1810. Thomas Harper.	John Arundel.	J. E. Richards.
1811. Henry F. Burder, M.A.	Edward H. May.	Robert Philip.
1813. Daniel Washbourn.	Stephen Mummery	Eben. Henderson, D.D.
Thomas Wood.	1821. William Lloyd.	1827. John Richards.
William Chapman.	Wm. Harris, LL.D.	Hanson Evison.
1814. Richard Bowden.	Henry B. Jeala.	Daniel Bishop.
John Hasloch.	1822. Joseph Brooksbank.	Thomas Stollery.
William Walford.	John Blackburn.	Wm. Stern Palmer.
John Morison.	Joseph Fletcher, M.A.	

Place.	Pastor.	Remarks.
Aldermanbury Postern	Rev. J. Dean, B.	
Aldersgate Street Chapel.....	— Firmin.	
Artillery Street Meeting	— G. Moose, B.	
Barbican Chapel	— S. Curwen, B.	
Bethnal Green Meeting .....	.....	Vacant by Death of Mr. Kello.
Brompton, Trevor Chapel.....	— J. Morison, B.	
Broad Street, New	— J. P. Dobson, B.	
Buckingham Chapel, Pimlico...	— E. A. Dunn, B.	
Bury Street Chapel.....	— H. Heap.	
Cannon Str. Road, St. Geo. East	— A. Reed, B.	
Chapel Street, Soho	— T. Stollery, B.	
Cooke's Grounds, Chelsea.....	— J. Bunce.	
Claremont Chapel, Pentonville	— J. Blackburn, B.	
Collyer's Rents, Borough.....	— James Knight, B.	
Crown Chapel, Marlborough Str.	.....	Supplies.
Crown Street Chapel, Soho	— J. Rees.	
Fetter Lane Chapel.....	— G. Burder, B.	
Finsbury Chapel, Moorfields...	— Caleb Morris.	
Gibraltar Chapel, Bethnal Green	— A. Fletcher, M. A.	
Goswell Street Road	— S. Mummery, B.	
Hare Court, Aldersgate Street..	— — Wheatley.	
Holloway Chapel.....	— W. S. Palmer.	
Hope Str. Chapel, Spitalfields.	— R. Bowden, B.	
Horselydown Meeting	— J. Boddington, B.	
Iditto, Parish Street.....	— W. Deering, B.	
Hoxton Chapel.....	.....	Supplies.
Jamaica Row.....	— G. Rose, B.	
Jewin Street	— T. Wood, B.	
Jewry Street, Aldgate	— E. Mannering.	
Islington, Lower Street	— J. Yockney, B.	
Kentish Town.....	— J. Hasloch, B.	
Kensington.....	— R. Vaughan, B.	
Lambeth, Verulam Chapel	— G. King.	
London Road Meeting	— T. Harper, B.	
Mariboro' Chapel, Old Kent Road	.....	Supplies. Erected 1827.
Mile End, Brunswick Chapel ..	— G. Evans, B.	
Iditto, New Town	— Joseph Drake.	
Iditto, Meeting	— R. Saunders.	
Mill Wall, Limehouse.....	— J. Denton.	
New Court, Carey Street.....	— R. Winter, D.D., B.	
Old Gravel Lane.....	— Miller, M. A.	
Paddington Chapel	— J. Stratten, B.	
Paragon Chapel, Bermondsey..	— E. Mitchell.	
Pavement, Moorfields	— W. Wall, B.	
Pell Street Meeting.....	— T. Russell, M.A., B.	
Poultry Chapel.....	— J. Clayton Jun. M.A., B.	
Ratcliffe, Ebenezer.....	— C. Hyatt, B.	
Rose Lane	— T. Williams, B.	
Queen Street.....	— J. Vantin, B.	
Robert Street, Grosvenor Square	— W. B. Leach.	
Shakespeare's Walk.....	.....
Shepherd's Market.....	— J. Forsyth, B.	
Stepney Meeting.....	— J. Fletcher, M.A., B.	
Tonbridge Chapel	— B. Rayson, B.	
Union Street, Borough	— J. Arundel, B.	
Weigh House	— E. Parsons, Jun., B.	
White's Row, Spitalfields.....	.....	Vacant.

MONMOUTHSHIRE.

EXTENT, &c.—24 miles long, 20 broad. 1 Borough. 6 Market Towns. 127 Parishes. 71,833 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Landoff. Diocesan, vacant.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £728. 13s.

BIBLE SOCIETY AUXILIARIES contributed last year, £110.

DOMINATIONS, &c.—Roman Catholic congregations, 5. Unitarians, 0. Baptists, 29. Wesleyan Methodists, 3 circuits, 10 chapels, 6 travelling preachers, 20 local preachers; 260 members, as 1 to 276 of the county population. Independents, 24.

The Churches which worship in the Welsh language are marked with †.

Place.	Pastor.	Remarks.
Abergavenny.....	Rev. J. James.	
Blackavont.....	.....	No Pastor.
Cardcon	— T. Jones.	
Chepstow	— John Owen.	Not ordained.
Devanlin Hill	— D. Thomas.	
Ebenezer, † (near Pont-y-Pool)..	— E. Jones.	
Hanover †.....	— Eman. Davies.....	This Church has existed a century.
Kendal †.....	— D. Owen.	
Langybl.....	— T. Powell.	

Place.	Pastor.	Remarks.
Llanvaches	Rev J. Griffiths	This Church existed in 1666.
Llanvapley	— T. Rees.	
MONMOUTH	— T. Loader.	
Myddishwyn †	— W. George.	
Nanty Glo †	— — Stephenson.	
New Inn †	— D. Davies.	
Newport, † and at St. Bride's..	— Rees Davies.....	This Church has been formed more than
Newport	— J. Lewis.	a Century.
Ditto	— Eben. Jones.	
Penmain †	— D. Thomas	Ditto.
Penwayne †	— D. Davies.	
Tridegar †	— Jones.	
Ust	— T. Powell.	
Vartey †	— Eben. Jones.	
Wools Newton.....	— D. Thomas.	

NORFOLK

Contains 1 City, 4 Boroughs, 28 Market Towns, and 344,368 Inhabitants.
 ECCLESIASTICAL JURISDICTION, &c.—*Norwich*. Diocesan, Dr. Bathurst, who has under his episcopal care 1,194 Churches and Chapels.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £16,491. 10s. 4d.

BIBLE SOCIETY AUXILIARIES contributed last year £1,710.

MISSIONS, contributed in aid of the Church, £916. 12s. 7d. *London*, £296. 5s. 6d.
Baptist, £257. 11s. 5d. *Wesleyan*, £872. 14s. 7d. *Home*, £78. 7s. *Unitarian*,
British and Foreign, £23. 12s.

SCHOOLS, educated in the *National*, 7,697. *British*, 735. *Sunday*, 9,923.

DENOMINATIONS, &c.—*Roman Catholic* Congregations, 8. *Unitarians*, 6. *Baptists*, 32.
Wesleyan Methodists, 10 circuits, 73 chapels, 23 travelling preachers, 264 local preachers; 6,095 members, or as 1 to 56 of the population. *Countess of Huntingdon's Connexion*, 2. viz. *Norwich and Yarmouth*, — *Meffin*. *Independents*, 20.

ASSOCIATIONS, &c.—4 Sunday School Unions, 83 schools, 914 teachers. A Benevolent Society for the Relief of the Widows and Orphans of Dissenting Ministers of the Three Denominations. Norfolk Association for the Spread of the Gospel in the County meet half yearly. Rev. A. Creak, of Yarmouth, Secretary.

Place.	Pastor.	Remarks.
Burnham	Rev. H. L. Adams.	
Denton	— Edward Hickman.	
Dereham	— Richard Fairbrother.	
Elmhams	— Wm. Sadd.	
Fakenham	— William Legge	Not settled as Pastor.
Guestwick and Briston	— Robert Drane.	
Harleston	— Thomas Fisher.	
Lynn	— John Tippetts.	
Matishall .....	.....	Vacant.
NORWICH Old Meeting.....	— J. B. Jones.	
Ditto Princes Street.....	— John Alexander.	
North Walsham and Bradfield..	— James Browne.	
Oulton.....	— T. C. Butteaux.	
Stratton	— Aldis.	
Thetford	— Wm. Forster.	
Watton .....	.....	Regularly supplied.
Weils	— John Tennant.	
Wortwell	— John Fisher.	
Wymondham.....	— Obadiah Atkins.	
Yarmouth	— Alexander Creak....	The Church at Yarmouth is considered the oldest in this part of the Kingdom; it united in 1043.

NORTHAMPTONSHIRE.

EXTENT, &c.—65 miles long, from 8 to 25 broad. 1 City, 11 Market Towns, 336 Parishes, 551 Villages, and 163,483 inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Peterborough*, Diocesan, Dr. Marsh, who has 335 episcopal Churches and Chapels under his care.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £10,825. 12s. 2d.

BIBLE SOCIETY AUXILIARIES contributed last year, £1,188. 11s. 1d.

MISSIONS, contributed in aid of the Church, £1,049. 6s. 3d. *London*, £199. 5s. 10d.
Baptist, £231. 19s. 9d. *Wesleyan*, £301. 12s. 9d. *Home*, £61. 8s. *Unitarian*, *Domestic and Foreign*, 0.

SCHOOLS, educated in the *National*, 3,493. *British*, 590. *Sunday*, 2,267.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 0. *Unitarian*, 1. *Baptist*, 40.
Wesleyan Methodists, 7 circuits, 61 chapels, 14 travelling preachers, 127 local preachers; 2,713 members, as 1 to 56 of the county population. *Independents*, 35.

704 *List of Congregational Churches and Ministers* [Supplement

ASSOCIATIONS, &c.—2 Sunday School Unions, 15 schools, 191 teachers. A Provident Society, for the Relief of aged and afflicted (dissenting) Ministers and their Families. The Northampton Association of Ministers and Churches meets annually. Secretary, Rev. B. L. Edwards, Northampton.

Place.	Pastor.	Remarks.
Ashley .....	.....	Vacant.
Brigstock	Rev. Robert Pickering.	
Byfield	— — Gay	County Itinerant.
Creaton and Spratton.		
Crick	— John C. Bicknell.	
Daventry	— John Davies.	
Easton, Great	— Robert Cappell.	
Easton .....	.....	A small Chapel built, connected with Stamford.
Everden	— James Maycock.	
Kettering	— Thomas Toller	
Keyworth	— John Smith.	
Kilaby	— T. Porten.	
King's Sutton	— Thomas Searle.	
Long Buckby	— Daniel Griffiths.	
NORTHAMPTON, Castle Hill	— C. J. Hyatt.	
King's Head Lang	— B. Lloyd Edwards.	
Old, or Wold	— John Gravestock.	
Oundle	— John Chadwick.	
PETERBOROUGH	— John E. Isaac.	
Potters Pury	— James Siye.	
Rewell	— Walter Scott.	
Towcester	— Robert Hawkins.	
Weeden-Beck and Floors	— James Pinkerton.	
Weldon and Corby	— John Phillip.	
Welford	— Benjamin Hobson.	
Wellingborough, Cheese Lane.	— James Robertson.	
West End	— John Reynolds.	
Salem Chapel	— T. C. Sevier.	
Willbarston	— John Hill.	
Woolerston	— John Hennell.	
Ditto	— John Colman.	
Yardley Hastings	— John Hoppus.	
Yardley Gbion .....	.....	A small Chapel built, connected with Potters Pury.
Yaxley	— John Chappell.	
Yelvertoft	— John Barber.	

NORTHUMBERLAND.

EXTENT, &c.—65 miles long, 50 broad. 460 Parishes, 198,965 Inhabitants. ECCLESIASTICAL JURISDICTION, &c.—*Durham*. Diocesan, Dr. Van Mildert. ENDOWED PUBLIC CHARITIES, annual rental and dividends, £2,579. 2s. BIBLE SOCIETY AUXILIARIES contributed last year, £961. 6s. 10d. MISSIONS, contributed in aid of the Church, £353. 18s. 3d. *London*, £262. 11s. Baptist, £132. 16s. 11d. *Wesleyan*, £654. 2s. 8d. *Home*, £26. 1s. 7d. Unitarian, 0. SCHOOLS, educated in *National*, no return. *British*, 1,154. *Sunday*, 20,141. DENOMINATIONS, &c —*Roman Catholic* congregations, 19. *Unitarians*, 2. Baptist, 3. *Wesleyan Methodists*, 4 circuits, 28 chapels, 9 travelling preachers, 76 local preachers; 3,120 members, as 1 in 63 of the county population. *Independents*, 6. ASSOCIATIONS, &c.—3 Sunday School Unions, 200 schools, 3,096 teachers. *Durham* and *Northumberland* Association of Congregational Churches. Rev. J. Matheson, Durham, Secretary.

Place.	Pastor.	Remarks.
Haydon Bridge .....	.....	Vacant.
Hexham	Rev. C. Colefax.	
Horsley	— — Holgate.	
NEWCASTLE, Postern Chapel	— R. Davison.	
Zion Chapel, Westgate Street	— R. Gibbs.	
North Shields, St. Andrew's Ch.	— W. H. Stowell.	

NOTTINGHAMSHIRE.

EXTENT, &c.—50 miles long, 25 broad. 10 Market Towns, 168 Parishes, 186,874 Inhabitants. ECCLESIASTICAL JURISDICTION, &c.—*Diocese, York*. Diocesan, Dr. Vernon. ENDOWED PUBLIC CHARITIES, annual rental and dividends, £6,789. 15s. 7d. BIBLE SOCIETY AUXILIARIES contributed last year, £916. 9s. MISSIONS, contributed in aid of the Church, £724. 5s. 6d. *London*, united in the Leicester return. Baptist, £160. 14s. 6d. *Wesleyan*, £1,392. 11s. 9d. *Home*, £30. 11s. 2d. Unitarian, £26. 7s. SCHOOLS, &c. educated in the *National*, 853. *British*, 369. *Sunday*, 27,695.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 3. *Unitarian*, 2. *Baptist*, 7. *Wesleyan Methodists*, 5 circuits, 77 chapels, 12 travelling preachers, 144 local preachers; 5,344 members, or as 1 in 35 of the county population. *Independents*, 12.

ASSOCIATIONS, &c.—5 Sunday School Unions. 206 schools, 3,057 teachers.

Place.	Pastor.	Remarks.
Keyworth	Rev. John Smith.	
Mansfield	— Robert Weaver.	
Moorgreen	— Joshua Shaw.	
Newark	— Charles Williams.	
NOTTINGHAM, Castle Gate..	— R. Alliot.	
James Street	— Jos. Gilbert.....	New Chapel building.
Ditto	— Richard Cecil.	
Fletcher Gate	— J. Jacks.	
Barker Gate	— Charles Jones.	
Retford, East.		
Ranskill	—	Supplied by Mr. Nichols, Bantry.
Sutton in Ashfield	— Thomas Roome.	

OXFORDSHIRE.

EXTENT, &c.—45 miles long, 26 broad. 1 City and University, 12 Market Towns, 207 Parishes, 134,327 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—*Oxford*. Diocesan, Dr. Lloyd, who has under his episcopal care 228 churches and chapels.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £7,755. 11s.

BIBLE SOCIETY AUXILIARIES contributed last year, £950. 9s. 4d.

MISSIONS, contributed in aid of the Church, £468. 10s. 9d. London, £35. 9s. 1d. *Wesleyan*, £324. 4s. 9d. *Baptist*, £336. 14s. 11d. Home, £72. 6s. 10d. *Unitarian*, 0.

SCHOOLS, educated in *National*, 818. *British*, 370. *Sunday*, 5,267.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 8. *Unitarian*, 1. *Baptist*, 12. *Wesleyan Methodists*, 5 circuits, 43 chapels, 11 travelling preachers, 79 local preachers; 1,772 members, as 1 to 75 of the county population. *Independents*, 12.

ASSOCIATIONS, &c.—2 Sunday School Unions, 85 schools, 584 teachers.

Place.	Pastor.	Remarks.
Banbury	Rev. N. M. Harry.	
Bicester	— R. Fletcher.	
Caversham	— J. Dixon.	Erected by Mrs. A. Burchett, who has also endowed it with £40. per Annum.
Goring	— James Howes.	
Henley-on-Thames	— R. Bolton.	
Littlested Green	—	Supplied from Reading.
OXFORD	— Copley	This Church is Congregational, and maintains open Communion, the Pastor is a Baptist.
Pangbourne	— J. Woolley.	
Peppard	Various.	
South Stoke	— James Howes.	
Stoke Row	Various.	
Whitney	— N. Hellings.	

RUTLAND.

EXTENT, &c.—15 miles long, by 12 miles wide. 2 Market Towns, 50 Parishes, 18,487 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Peterborough*. Diocesan, Dr. Marsh.

ENDOWED PUBLIC CHARITIES, annual rental, and dividends, £3,956. 1s.

BIBLE SOCIETY AUXILIARIES, contributed last year, £230.

MISSIONS, contributed in aid of the Church, £151. 3s. 7d. London, £65. 2s. *Baptist*, £0. *Wesleyan*, £56. 12s. Home, £23. 5s. 2d. *Unitarian*, £0.

SCHOOLS, educated in the *National*, 993. *British*, 0. *Sunday*, no return, though each dissenting congregation in the county has a Sunday School.

DENOMINATIONS, &c.—*Roman Catholic* Congregations, 0. *Unitarian*, 0. *Baptists*, 2. *Wesleyan Methodists*, 1 circuit, 7 chapels, 2 travelling preachers, 7 local preachers; 250 members, as 1 in 74 of the county population. *Independents*, 3.

Place.	Pastor.	Remarks.
OAKHAM	Rev. D. W. Jenkyn.	
Ketton	— T. Islip.	
Uppingham	— J. Green.	

SHROPSHIRE.

EXTENT, &c.—40 miles long, 35 broad. 5 Boroughs. 8 Market Towns. 170 Parishes. 206,266 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—In the Dioceses of *Hereford*, and *Lichfield* and *Coventry*. Diocesans, Drs. *Huntingford* and *Ryder*.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £7,864. 7s.

BIBLE SOCIETY AUXILIARIES, contributed last year, £926. 19s. 5d.

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MISSIONS, contributed in aid of, Church, £830. London, £183. 19s. 4d. Baptist, £34. 17s. Wesleyan, £399. 2s. 11d. Home, £106. 14s. 7d. Unitarian, £10. 1s.

SCHOOLS, &c.—Educated in the National, 1,220. British, 653. Sunday, 3,546.

DENOMINATIONS.—Roman Catholic Congregations, 7. Unitarian, 3. Baptist, 15. Wesleyan Methodists, 5 circuits, 31 chapels, 7 travelling preachers, 106 local preachers; 2,615 members, as 1 to 76 of the county population. Independents, 20.

ASSOCIATIONS.—3 Sunday School Unions, 37 schools, 411 teachers. The Salop Association of Congregational Ministers meets quarterly. The Rev. Thos. Weaver, Shrewsbury, Secretary.

Place.	Pastor.	Remarks.
Bishop's Castle.....	Rev. Evan Bebb.	
Boner Heath.....	— George Rogers.....	Not yet Ordained.
Bridgnorth.....	— Samuel Barber.	
Clive.....	— Richard Everell.	
Dorington and Lyth Hill... ..	— John B. Beynon.	
Dovaston and Fant.....	— John Griffiths.....	Not Ordained.
Elkencroft.....	— Jeremiah A. Thomas.	
Hales Owen.....	— C. H. Evans.	
Ladlow.....	— James Bidlake.	
Market Drayton.....	.....	Vacant.
Minsterley.....	— Thomas James.	
Newport and Sheriff Halls....	— David Lewis.	
Oswestry.....	— Thomas W. Jenkyn.	
Pres and Whixall.....	— Nathaniel Minshall.	
SHREWSBURY.....	— Thomas Weaver.	
Wellington.....	— Richard Richards...	Officiating Minister.
Wem.....	— Peter Edwards.	
Ditto.....	.....	Vacant.
Whitchurch.....	— Thomas Potter.	
Wistanswick and Wollerton....	— Daniel Davies.	

SOMERSETSHIRE.

EXTENT, &c.—68 miles long, 47 broad. 2 Cities, 5 Boroughs, 27 Market Towns, 482 Parishes, 355,314 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, Bath and Wells, Diocesan, Dr. Law, who has under his episcopal care, 491 churches and chapels, 3 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £23,303. 12s. 10d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,927. 12s. 9d.

MISSIONS, contributed in aid of the Church, £1,083. 11s. 5d. London, £672. 18s. 6d. Baptist, £224. 18s. 0d. Wesleyan, £815. 11s. 5d. Home, £347. 14s. 9d. Unitarian, British and Foreign, £68. 15s. 0d.

SCHOOLS.—Educated in the National, 3,001. British, 675. Sunday, 29,036.

DENOMINATIONS, &c.—Roman Catholic congregations, 8. Unitarians, 7. Baptists, 34. Wesleyan Methodists, 10 circuits, 94 chapels, 20 travelling preachers, 191 local preachers, 6,228 members, or as 1 in 57 of the county population. Countess of Huntingdon's Connexion, 1, viz. Bath. Independents, 47.

ASSOCIATIONS, &c.—10 Sunday School Unions, 377 schools, 1,451 teachers reported. County Association of Independent Ministers meets annually, Rev. Thos. Golding, Pounsford, Secretary.

Place.	Pastor.	Remarks.
Aston, Long.....	Rev. S. Brown.	
BATH.....	— William Jay.	
Whitcombe Chapel.....	— Samuel King.	
Barton St. David.....	— William Reynolds.	
Bridgewater.....	— J. Corp.	
Broadway.....	— T. Pyke.	
Bishop's Hull.....	— R. Winton.	
Bruton.....	— Skinner.	
Gadbury.....	— J. Slaterie.....	Home Missionary.
Camel Queen.....	.....
Castle Cary.....	— Wm. Paull.	
Callington.....	— Cary.	
Chard.....	— J. Gunn.	
Chelwood and Clutton.....	— T. Gibson.	
Prome, Zion Chapel.....	— A. Tidman.	
Ditto, Rook Lane.....	.....	Vacant.
Fulwood.....	— T. Golding.	
Glastonbury.....	— W. H. Lewis.	
Ilchester.....	.....	Vacant.
Ilminster.....	— T. C. Hine.	
Kingsdon.....	— J. Moreton.....	Home Missionary.
Kingston.....	— Wilson.....	Home Missionary.
Lambrooke.....	— J. Wells.	
Mare.....	.....	New Interest.
Martock.....	— Eb. Smith.	
Middle Lambrook.....	— J. Wells.	
Milbourne Port.....	— W. Richards.	

Place.	Pastor.	Remarks.
Melverton.....	Rev. W. Blair.	
Pensford.....	— T. Gibson.	
Petherton (South).....	— D. Richards.	
Ditto.....	— Paitridge.	
Pill.....	— Evans.	
Putson.....	— G. Cave.	
Shepton Mallet.....	— W. R. Baker.	
Somerton.....	— S. R. Pittard.	
Stoke St. Mary.....	— Wilson.....	Home Missionary.
Stowey, Nether.....	— G. Cavo.	
Stringston and Stogensey.....	— Carey.	
Tannton.....	— T. Lake.	
Wells.....	— Wm. Wheeler.....	Not Ordained.
Wellington.....	— J. H. Cuffe.	
Wincanton.....	— J. A. Paterson.	
Wistow Super Mare.....	— W. Paige.	
Wiveliscombe.....	— J. Buck.	
Wincham.....	— Durnford.	
Wrington.....	— Browning.	
Yeovil.....	— J. Jukes.	

STAFFORDSHIRE.

EXTENT, &c.—60 miles long, 38 broad. 1 City, *Lichfield*, 19 Towns, 181 Parishes, 341,824 Inhabitants.

ECCLESIASTICAL JURISDICTION.—Diocese, *Lichfield and Coventry*, Diocesan, Dr. *Ryder*, who has under his episcopal care 647 Churches and Chapels, 13 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £10,089. 3s.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,634. 10s.

MISSIONS, in aid of, contributed for the Church, £1,285. 12s. *London*, £250. 9s. 8d. *Baptist*, £59. 1s. 6d. *Wesleyan*, £1,432. 1s. 11d. *Home*, £105. 12s. *Unitarian*, £30. 6s. 0d.

SCHOOLS, educated in the *National*, 416. *British*, 600. *Sunday*, 21,729.

DENOMINATIONS, &c.—*Roman Catholic* congregations, 21. *Unitarians*, 7. *Baptists*, 16. *Wesleyan Methodists*, Circuits 10. Chapels, 81. Travelling preachers, 23. Local preachers, 258. Members, 8,442, as 1 to 40 of the county population. *Independents*, 31.

ASSOCIATIONS, &c.—4 Sunday School Unions, 91 schools, 1,286 teachers.

Place.	Pastor.	Remarks.
Alton and Tean.....	Rev. — Tallis.	
Armitage.....	— — —	Vacant.
Bilston.....	— S. Lawyer.	
Brewood.....	— — Fernie.	
Broomstead.....	— — Brackstone.	
Burslem.....	— C. R. Blackett.	
Burton-upon-Trent.....	— W. E. Buck.....	Not Ordained.
Cannock.....	— Charles Greenway.	
Cheadle.....	— — Clark.	
Checkley.....	— — Bull.	
Eccleshall.....	— — Ball.	
Gornall.....	— — Heathcote.	
Hanley.....	— R. W. Newland.	
Hansworth.....	— — Hammond.	
Lane End.....	— — Brewis.	
Leek.....	— J. Morrow.	
Lichfield.....	— W. Salt.	
Newcastle.....	— T. Sleigh.	
Rugeley.....	— — Rhoad.	
Shelton.....	— — Jackson.	
STAFFORD.....	— — Chalmers.	
Stone.....	— — Hargreaves.	
Tutbury.....	— B. Brook.	
Uttoxeter.....	— J. Cooke.	
Walsall.....	— R. Allott.	
Wednesbury.....	— T. Hardy.	
West Bromwich.....	— John Hudson.	
Ditto.....	— — Cooper.	
Wesley Rock.....		
Wolverhampton.....	— John Roof.	
Ditto.....		

SUFFOLK.

EXTENT, &c.—27 miles by 48 long. 7 Boroughs, 21 Towns, 575 Parishes, 270,542 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Norwich*, Diocesan, Dr. *Bathurst*.

ENDOWED PUBLIC CHARITIES, annual rental and dividend, £14,996. 14s. 2d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,765. 9s.

MISSIONS, in aid of, contributed for the Church, £711. 17s. 5d. *London*, £344. 9s. 1d. *Baptist*, £98. 0s. 7d. *Wesleyan*, £261. 0s. 8d. *Home*, £24. 1s. 8d. *Unitarian*, £16. 13s.

SCHOOLS, educated in the *National*, 10,416. *British*, 252. *Sunday*, 5,215.

DENOMINATIONS.—*Roman Catholic* congregations, 4. *Unitarians*, 5. *Baptist*, 35. *Wesleyan Methodists*, Circuits, 5. Chapels, 40. Travelling preachers, 10. Local preachers, 100. Members, 1,745, or as 1 to 155 of the county population. *Independents*, 32.

ASSOCIATIONS, &c.—1 *Sunday School Union*, 70 schools, 593 teachers. The *Suffolk Society for the Extension of Religious Knowledge* meets in April, Rev. C. Atkinson, Ipswich, Secretary. The *Benevolent Society*, for the Support of Superannuated Ministers and their Widows and Orphans; J. Ray, Esq. Ipswich, Secretary.

Place.	Pastor.	Remarks.
Beccles.....	Rev. J. Sloper.	
Boxford.....	— B. Moore.	
Bungay.....	— J. Blackie.	
BURY ST. EDMONDS.....	— C. Dewhurst.	
Diitto.....	— Matt. Jeula.	
Clare.....	— Jas. Elborough.	
Cratfield.....	— G. Corney.	
Debenham.....	— G. Pearce.	
East Bergholt.....	— T. Muscutt.	
Framlingham.....	— J. G. Miall.	
Gorleston.....	— E. Ross.	
Hadleigh.....	— J. H. Cox.	
Halesworth.....	— J. Dennant.	
Haverhill.....	— A. C. Simpson.	
IPSWICH, Tacket Street.....	— C. Atkinson.	} Co-pastors.
	— W. Notcutt.	
Dairy Lane.....	— Henry Cresswell.	
Lavenham.....	— Robert Ainslie.	
Long Melford.....	— D. Ford.	
Lowestoft.....	— G. Crisp.	
Needham Market.....	— A. Bromiley.	
Nayland.....	— E. Smith.	
Rendham and Saxmundham.....	— Thomas W. Haward.	
Somersham.....	Various.	
Southwold.....	— Robert Longley.	
Stowmarket.....	— W. Ward.	
Sudbury.....	— J. M. Ray.....	} Co-pastors.
	— W. Wallis.....	
Walpole.....	— J. W. Mayhew.	
Watlington.....	— Wm. Garthwaite.	
Wickhambrook.....	— S. Johnson.	
Wickham Market.....	Various.	
Woodbridge.....	— J. Pinchbeck.	
Wrentham.....	— A. Ritchie.	

SURREY.

EXTENT, &c.—37 miles long, and 27 broad. Towns, 14. Parishes, 140. Inhabitants, 398,658.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, Winchester. Diocesan, Dr. Sumner.

ENDOWED PUBLIC CHARITIES, annual rental and dividend, £66,065. 4s. 9d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,668. 13s.

MISSIONS, in aid of, contributed for the Church, £1,001. 13s. London, £307 5s. 10d. Baptist, £82. 7s. 6d. Wesleyan, £99. 18s. 7d. Home, £75. 9s. 6d. Unitarian, £4. 4s. 0d.

SCHOOLS, educated in the *National*, 1,482. *British*, 1,358. *Sunday*, no return.

DENOMINATIONS.—*Roman Catholic* Congregations, 3. *Unitarians*, 1. *Baptists*, 21. *Wesleyan Methodists*, none. *Independents*, 23.

ASSOCIATIONS, &c.—Surrey Mission for the spread of the gospel.

Place.	Pastor.	Remarks.
Brixton, Acre Lane.....	Rev. — Jack.	
Camberwell.....	— W. Orme.....	A Member of the London Cong. Board.
Chertsey.....	— Thos. Schofield.	
Clapham Meeting.....	— G. Brown.	
Croydon.....	— E. H. May.....	A Member of the Board.
Dorking.....	— R. Dawson.	
Epsom.....	— John Harris.	
Ewel.....	.....	Recently built.
Farnham.....	— J. Johnson.	
GUILDFORD.....	— J. Percy.	
Ham.....	— J. France, M. A.	
Kingston.....	— J. Knight.	
Leatherhead.....	— J. E. Freeman.	
Mitcham.....	— — Varty.	
Mortlake.....	.....
Norwood.....	— Richards.	
Peckham.....	— W. B. Collyer, D.D.	
	LL. D.	A Member of the Congregational Board.
Reigate.....	.....

Place.	Pastor.	Remarks.
Streatham .....	.....	Supplied from Highbury College.
Thames Ditton	Rev. J. Churchill.	.....
Tooting	— H. Henry	A Member of the Congregational Board.
Waltham	— G. Clayton	Ditto.
Wandsworth	— J. E. Richards.	Ditto.

SUSSEX.

EXTENT, &c.—76 miles long, 20 broad. 1 City, *Chichester*, 16 Towns, 342 Parishes, 232,927 inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Chichester*, Diocesan, Dr. Carr, who has 140 episcopal Churches and Chapels under his care, 3 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £3,379. 0s. 4d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £862. 11s. 10d.

MISSIONS, in aid of, contributed for the Church, £437. 9s. 8d. London, £530. 6s. Baptist, £41. 10s. 6d. Wesleyan, £415. 5s. 2d. Home, £108. 5s. 10d. Unitarian, £36. 13s. 6d.

SCHOOLS, educated in the National, 6,455. British, 2,524. Sunday, 6,312.

DENOMINATIONS, &c.—Roman Catholic Congregations, 6. Unitarians, 7. Baptist, 13. Wesleyan Methodists, Circuits, 5. Chapels, 20. Travelling Preachers, 7. Local Preachers, 56. Members, 1,140, or as 1 to 204, of the county population. Countess of Huntingdon's Connexion, 3. viz. Brighton, Hoakly, and Turner's Hill. Independents, 29.

ASSOCIATIONS, &c.—4 Sunday School Unions, 74 schools, 642 teachers. Congregational Society of the County meets half yearly, April and September, Rev. J. Edwards, Brighton, Secretary.

Place.	Pastor.	Remarks.
Alfriston	Rev. G. Betts.	.....
Ardingly	— Davies.	.....
Arundel	— W. Hannister.	.....
Billinghurst and Hayes	— Thompson.	.....
Bognor .....	.....	Supplied by County Congreg. Society.
Bosham .....	.....	Ditto.
Broad Oak	Various.	.....
BRIGHTON, Union Street....	— J. N. Goulty	Church formed, 1662. Meeting-house
Hanover Chapel.	— J. Edwards	erected, 1668; enlarged, and almost
.....	— Biggar.	rebuilt, 1825.
Burwash	— W. Maldon .....	.....
CHICHESTER	— T. Smith .....	.....
Crawley .....	.....	Supplied by County Society.
Cockfield	— Lefevre.	.....
Ditchling	— W. Davis.	.....
Hastings	— A. Jones.	.....
Harting	— J. Press.	.....
Heathfield	— J. Harm.	.....
Horsham .....	.....	Vacant.
Hurstmonceux	— R. Harris.	.....
Lewes	— S. A. Davies.	.....
Lindfield .....	.....	Vacant.
Rye	— J. Drury.	.....
Shoreham	— Young.	.....
Watersfield and Petworth .....	.....	Home Missionary Station.
Wisborough Green .....	.....	.....
Winchelsea	Various.	.....
Wivelsfield	— L. Winchester.	.....
Worthing	Various.	.....
Yokhurst .....	.....	.....

WARWICKSHIRE.

EXTENT, &c.—50 miles broad, by 35 in length. 1 City, *Coventry*. 12 Towns. 209 Parishes. 274,392 inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Lichfield and Coventry*. Diocesan, Dr. Ryder, who has 649 Churches and Chapels under his episcopal care, 13 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £21,249. 8s. 8d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £1,057. 14s. 3d.

MISSIONS, in aid of, contributed for the Church, £1,148. 12s. London, £1,847. 12s. Baptist, £753. 10s. Wesleyan, £561. 9s. Home, £80. 0s. 3d. Unitarian, £23. 14s.

SCHOOLS, educated in the National, 5,849. British, 654. Sunday, 12,747.

DENOMINATIONS.—Roman Catholic Congregations, 11. Unitarian, 8. Baptist, 16. Wesleyan Methodists, Circuits, 2. Chapels, 18. Travelling Preachers, 6. Local Preachers, 50. Members, 2,133, or as 1 to 125 of the county population. Independents, 26, of which 17 have been erected within the last 10 years, and some of them amongst the most spacious in the kingdom.

710 *List of Congregational Churches and Ministers* [Supplement,
ASSOCIATIONS, &c.—4 Sunday School Unions, 101 schools. 1,464 teachers.
Coventry District Association, Rev. A. M. Miller, Atherstone, Secretary.

Place.	Pastor.	Remarks.
Atherstone.....	Rev. R. M. Miller.....	Chapel recently built.
Anley.....	Various.	
Baddesley, Endors.....	Various.	
Bedworth.....	— Thomas Dix.	
BIRMINGHAM, Carr's Lane..	— J. A. James.	
Ditto Ebenezer, Steel House La.	— Timothy East.	
Ditto Livery Street.....	— J. Mather.	
Ditto M. Zion Ch., Harper's Hill	— J. Greig, M. A.	
Ditto Aston Chapel.....	— J. Griffiths.	
Bulkington.....	— Joseph Sheffield.	
COVENTRY, West Orchard...	— J. Jerard.	
Ditto, Vicar Lane.....	— J. Sibree.	
Ditto, Well Street.....	— N. Rowton.	
Chapel End, Anley.....	— John Dagley.	
Church Over.....	Various.	
Foleshill.....	— D. A. Jones.	
Kineton.....	Various.....	Independents and Baptists united.
Lapworth.....	Various.	
Long Compton.....	— J. West.	
Nuneaton, Bond End Meeting..	— John Woods.	
Ditto, Old Meeting.....	— S. R. Hartnell.	
Stretton-under-Fosse.....	— E. Giles.	
Solihull.....	— W. Hood.....	Home Missionary.
Stratford-on-Avon.....	— T. Hellmore.	
Tamworth.....	— T. B. Barker.....	A new Interest, recently built.
WARWICK, Brook Street....	— J. W. Percy.	

WESTMORELAND.

EXTENT, &c.—54 miles long, by 34 broad. 8 Market Towns, 32 Parishes; and 51,359 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Carlisle*. Diocesan, Dr. Percy, who has 130 Churches and Chapels under his episcopal care.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £2,008. 7s.

BIBLE SOCIETY AUXILIARIES contributed last year, £189. 9s.

MISSIONS, in aid of, contributed for the Church, £142. 1s. 3d. London, £52. 7s. 7d. Baptist, £0. Wesleyan, £94. 14s. 3d. Home, £33. 10s. 1d. Unitarian, 0.

SCHOOLS, educated in the National, 199. British, 0. Sunday, 500.

DENOMINATIONS, &c.—Roman Catholic congregations, 2. Unitarians, 1. Baptists, 0. Wesleyan Methodists, 2 circuits, 13 chapels, 4 travelling preachers, 28 local preachers; 757 members, as 1 to 69 of the county population. Independents, 10.

ASSOCIATIONS, &c.—1 Sunday School Union, 10 schools, 50 teachers.

Place.	Pastor.	Remarks.
Appleby.....	Rev. Wm. Selby.	
Brough.....	— J. Capper.	
Burton.....		Supplied by neighbouring Ministers.
Holme.....		Supplied by G. Hoyle.
Kendal.....	— D. Jones.	
Kirby Lonsdale.....	— S. Healy.	
Kirby Stephen.....	— J. Capper.....	Mr. C. visits eight Stations.
Minthorpe.....	— G. Hoyle.	
Ravenstonedale.....	— J. Bonner.	
Temple Sowerby.....		Home Missionary Station.

WILTSHIRE.

EXTENT, &c.—54 miles long, 34 broad. City 1. Towns, 23. Parishes, 304. Inhabitants, 222,157.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Salisbury*. Diocesan, Dr. Burgess, who has 492 Churches and Chapels under his episcopal care.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £8,402. 10s. 10d.

BIBLE SOCIETY AUXILIARIES, contributed last year, £577.

MISSIONS, in aid of, contributed for the Church, £241. 8s. London, £713. 3s. 2d. Baptist, £274. 11s. 7d. Wesleyan, £531. 14s. 6d. Home, £53. 11s. 3d. Unitarian, £1. 1s.

SCHOOLS, Educated in the National, 3,952. British, 282. Sunday, 5,989.

DENOMINATIONS, &c.—Roman Catholic congregations, 3. Unitarians, 4. Baptists, 31. Wesleyan Methodists, Circuits, 5. Chapels, 36. Travelling Preachers, 8. Local Preachers, 88. Members, 2,134, or as 1 to 104 of the county population. Independents, 30.

ASSOCIATIONS, &c.—6 Sunday School Unions, 49 Schools, 881 Teachers.

Place.	Pastor.	Remarks.
Afford.....		Vacant.
Avebury.....	Rev. W. Cornwall.	
Birdbush.....	— J. Jones.	

Place.	Pastor.	Remarks.
Bradford.....	Rev. D. Fleming.	
Ditto.....	— W. Coombs.	
Broad Chalk.....	— G. Grey.	
Balford.....	— J. Angier.	
Chippenharn.....	— J. Reece.	
Codford.....	— J. Waters.	
Corsham.....	— J. Slade.	
Devizes.....	— R. Elliot.	
Ebbasbourne.....	— W. Bean.	
Favant.....	— T. Best.	
Heytesbury.....	— W. Tait.	
Holt.....	— J. Hamlyn.	
Homingsham.....	— J. Neaves.	
Laycock.....	—	Mr. Honeywell preaches here once on the Sabbath. A Church is formed.
Malmesbury.....	— Samuel Raban.	Vacant by the Death of Mr. Green.
Market Lavington.....	—	
Marlborough.....	— R. Towser.	
Meikham.....	— J. Honeywell.	
SALISBURY.	— J. E. Good.	
	— S. Sleigh.	
Sutton.....	— W. Scammell.	
Tisbury.....	— W. Powell.	
Trowbridge.....	— Miller.	
Warminster.....	— J. A. Roberts.	
Westbury, Lower Meeting.....	— R. Meek.	
Higher Meeting.....	— J. Watkins.	
Wilton.....	— Joseph Hyatt.	

WORCESTERSHIRE.

EXTENT, &c.—30 miles by 25. 1 City, 11 Towns, 152 Parishes, and 184,424 Inhabitants.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *Worcester*. Diocesan, Dr. Cornwell, who has under his episcopal care 264 Churches and Chapels.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £7,089. 11s. 7d.

BIBLE SOCIETY AUXILIARIES, contributed last year £1,034. 4s. 10d.

MISSIONS, in aid of, contributed for the Church, £598. 12s. 5d. London, £20. Baptist, £118. 4s. 1d. Wesleyan, £809. 13s. 11d. Home, £57. 1s. 4d. Unitarian, £21. 11s. 6d.

SCHOOLS, educated in the National, 176. British, 427. Sunday, 10,706.

DENOMINATIONS.—Roman Catholic Congregations, 8. Unitarian, 6. Baptists, 22. Wesleyan Methodists, Circuits, 5. Chapels, 22. Travelling preachers, 8. Local preachers, 96. Members, 1,991, or as 1 to 92 of the county population. Countess of Huntingdon's Connexion, 2. viz. Worcester and Malvern. Independents, 10.

ASSOCIATIONS, &c.—4 Sunday School Unions, 62 schools, 1,199 teachers.

Place.	Pastor.	Remarks.
Broadway.....	Rev. J. Parry.	
Droitwich.....	—	
Dudley.....	— J. Dawson.	
Peckenharn.....	— Gubbin.....	Home Missionary.
Kidderminster.....	— Robert Ross, M. D.	
Lyedead.....	.....	Village Station.
Lyewaste.....	.....	Ditto.
Redditch.....	.....	Unsettled.
Stourbridge.....	— Theophilus Davies.	
Worcester.....	— Geo. Redford, M. A.	

YORKSHIRE.

EXTENT, &c.—100 miles long, 80 in breadth. 1 City, York. 59 Market Towns. 363 Parishes. 1,173,137 souls. It is divided into three Ridings, the North, East, and West.

ECCLESIASTICAL JURISDICTION, &c.—Diocese, *York*. Diocesan, Dr. Vernon, who has under his episcopal care 942 churches and chapels, 12 of which have been erected since 1800.

ENDOWED PUBLIC CHARITIES, annual rental and dividends, £48,926. 3s. 5d.

BIBLE SOCIETY AUXILIARIES contributed last year, £5,786. 17s. 8d.

MISSIONS, contributed in aid of the Church, £4,060. 9s. London, £2,840. 7s. 5d. Wesleyan, £9,009. 4s. 6d. Baptist, £762. 17s. 6d. Home, £77. 9s. 10d. Unitarian, British and Foreign, £82. 8s.

SCHOOLS, &c. educated in the National, 2,156. British, 3,180. Sunday, 241,740.

DENOMINATIONS, &c.—Roman Catholic Congregations, 46. Unitarians, 20. Baptists, 51. Wesleyan Methodists, 51 circuits, 545 chapels, 118 travelling preachers, 1,015 local preachers; 52,961 members, as 1 to 22 of the county population. Countess of Huntingdon's Connexion, 1. viz. Beverley.

ASSOCIATIONS, &c.— Sunday School Unions, schools, teachers.

COLLEGIATE INSTITUTIONS, &c.—*Manchester College*, York, for the education of Unitarian Ministers, Rev. Charles Wellbeloved, Tutor. *Rotherham Independent College*, near Sheffield; Tutors, Rev. J. Bennett, D.D. Rev. Thos. Smith, M.A. *Airedale Independent College*, Tutor, Rev. W. Vint, Idle.

WEST RIDING.

Place.	Pastor.	Remarks.
Allerton (near Bradford)	Rev. Thomas Hutton.	
Attercliffe	— W. H. Pritchard.	
Barnsley	— Robert Ellis.	
Ditto New Chapel	— John Orange.	
Bawtry	— S. Nicholls.	
Bingley	— Abraham Clarkson.	
Booth (near Halifax)	— J. Newel.	
Borough Bridge	— Wm. Eltringham.	
Bradford	— Thomas Taylor.	
Burton Leonard, near Ripon ..	.....	New Interest.
Brig House	— J. H. Crisp.	
Churwell (near Leeds)	— Nathan Dickinson.	
Clayton	— W. Holker.	
Cleckheaton	— James Scott.	
Cowick	— W. Mitchell.	
Dacre Banks .....	.....	New Interest, 1827.
Delph	— J. Holroyd.	
Dent	— James Batty.	
Dewsbury	— G. Waterhouse.	
Dogley Lane	— William Lees.	
Doncaster	— Richard Fletcher.	
Eastwood	— A. Blackburn.	
Eccleshill (near Bradford) ..	— Thos. Barker	A new Interest.
Eliland .....	.....	Vacant by the Death of Mr. Garbutt.
Elthorpe	— — Norris.	
Flockton .....	.....	Vacant.
Fulwood	— H. G. Rhodes	
Garforth .....	.....
Gomersall	— John Hall Cooke.	
Grafton	— J. Jackson.	
Grassington	— Robert Harper.	
Greasborough .....	.....	Supplied from Rotherham College.
Great Ouseburn	— James Jackson	
Green Hammerton	— John Barling.	Mr. Cockin resigned.
HALIFAX Square Chapel ....	.....
Zion Chapel.	.....	Vacant.
Harrogate .....	.....	Itinerant Station.
Hatfield .....	.....
Heckmondwike, Upper Chapel	— H. Bean.	
Lower Chapel	— R. Martin.	
Holmürth	— John Cockin.	
Honley	— James Potter.	
Hopton	— William Eccles.	
Horton (in Craven)	— Adam Bray.	
Huddersfield, Highfield Chapel	— B. Boothroyd, D.D.	
Ramsden Str. Chapel	— John Eagleton.	
Idle	— William Vint.	
Kimberworth .....	.....	Supplied from Rotherham College.
Knaresbrough	— Wm. Howell, A. M.	Resident 47 years.
Keighley	— W. Tyler.	
Kippin Thornton	— Robert Pool.	
Knottingley	— J. Melson.	
Laughton .....	.....
LEEDS, Salem Chapel	— Edw. Parsons, Sen.	Resident 43 years.
Queen Street Chapel.	— Thomas Scales.	
Albion Chapel	— R. W. Hamilton.	
George Street Chapel	.....	Vacant.
Lightcliffe (near Halifax) ..	.....	Recently erected.
Loxley (near Sheffield) .....	.....	Vacant by the resignation of Mr. Duckersly.
Maraden	— — Bond.	
Martin Top .....	.....	Vacant by the resignation of Mr. Nightingale.
Mixenden	— J. Preston.	
Morley Old Chapel	— Abraham Hudswell.	
New Chapel .....	.....	Vacant by the Death of Mr. Hialeton.
Northouram	— J. White.	
Ossett	— John Rheeder.	
Otley .....	.....	Erected 1826. Supplied by Students.
Pateley Bridge	— Ralph Holgate.	
Penistone	— G. Harrison.	
Pollington	— W. Mitchell.	
Pontefract	— James Rawson.	
Pudsey	— Thomas Laird.	
Rawmarsh .....	.....	Supplied from Rotherham College.
Ripon	— Joseph Croft.	
Rotherham	— James Bennett, D.D.	
Saddleworth .....	.....	Vacant.

Place.	Pastor.	Remarks.
Sandy Sike (in Craven).....	Rev. D. Calvert.	New Congregation.
Sedbeagh.....	— Samuel Watkinson.	
Seiby.....	— Ella.	
Settle.....	— James Boden.	
SHEFFIELD, Queen Str. Chap.	—	Vacant.
Howard Str. Chap.	— Francis Dixon.	
Lee Croft Chapel..	— Mark Decker.	
Garden Str. Chapel	— Thomas Smith, A.M.	
Nether Chapel....	— Whitworth.	
Shelley.....	— Thomas Sharp.	
Skipton.....		
Snailth.....	— James Hatton.	
Sowerby.....	— S. Rhodes.	
Stainland.....	— J. M. Hunter.	
Tadcaster.....	— Henry Earle.	
Thorne.....	— B. Ash.	
Tickhill.....	— J. D. Loraine.	
Wakefield, Zion Chapel.....	— Richard Cope, LL.D.	
Salem Chapel.....	— Thomas Hawkins.	
Warley.....	— R. Holgate.	
Warill.....	— William Moorhouse.	
West Melton.....		Vacant.
Wetherby.....	— Firth.	
Wike.....	— S. Bains	
Wilden.....		Supplied from Rotherham College.
Wincobank.....	— J. Waddington.	
Winterburn.....	— R. L. Armstrong.	
Wortley.....		

EAST RIDING.

Place.	Pastor.	Remarks.
Beeford.....	Rev. Wm. Hayden.	
Beverley.....	— John Mather.....	This Church is Independent, but Mr. M. is in the Countess of Huntingdon's connexion.
Brandsburton.....	— Wm. Hayden.	
Bridlington.....	— E. Morley.	This Chapel is for the use of the Baptists and Independent Ministers of the town, at their pleasure.
Ditto, Quay		Supplied by the Holderness Mission
Cave, South.....	— W. Stott.	
Conniston.....		
Cottingham.....	— Thomas Hicks.	
Eiloughton.....	— Abraham Hinchcliffe.	
Frodingham, North, and Poston	— W. Hayden.	Vacant by removal of Mr. Turner.
Great Driffield.....		
Hornsea.....	— James Sykes.	
Howden.....	— Jos. Wilkinson.	
HULL, Fish Street.....	— J. Fox.	
Providence Chap., Hope St.	— John Morley.	
Ditto New Chapel.....	— Wm. Eastmead.	Supplied by the Holderness Mission.
Leven.....		Ditto.
Long Riston.....	— George Flocker.	
Market Weighton.....	— Luke Nichol.	
Moston.....		Recently erected for the use of the Independent and Baptist Ministers at Great Driffield.
Nufferton.....	— Robert Kirkus.	Vacant.
Patrington.....		
Pocklington.....		
Skipsea.....	— James Sykes.	
Swanland.....	— J. Hayden.	
Thornombold.....	— R. Kirkus.	

NORTH RIDING.

Place.	Pastor.	Remarks.
Ayton and Stokesley.....	Rev. W. Hinners.	
Cotherston.....	— Andrew Carnison.	
Easingwold and Shipton.....	— Thomas Slinger.	
Eilanthorpe.....	— William Norris....	Chapel erected 1658.
Feetham.....	— John Allison.	
Guilsborough.....	— Samuel Blair.	
Hunsley.....	— Turner.	
Keld.....	— Edward Stillman.	
Kirby-Moorside.....	— William Brewis.	
Leyburn.....	— George Brooke.	
Malton.....	— Wm. Greenwood.	
Mickelby and Egton, near		
Whitby.....	— J. Hague.	
Newton.....	— B. Nightingale.	
Northallerton.....	— Jos. Benson, A.M.	
Pickerington.....	— Gabriel Craft.	
Rosbe.....	— John Coanes.	
Rillington.....	— J. Redmayne.	
Ryton, near Malton.		

Place.	Pastor.	Remarks.
Scarborough	Rev. Samuel Bottomley.	
Staiths and Loftus	— R. Henderson.	
Button	— John Walton.	
Thirsk	— J. Buckley.	
Whitby	— Wm. Blackburn.	
Yarm	— Henry Fennie.	
YORK (City) Lendall Chapel..	— James Parsons.	
Walgate Chapel.....	— A. Moset.	

PRINCIPALITY OF WALES.

EXTENT, &c.—This part of Great Britain is from 130 to 180 miles long, and from 50 to 80 miles wide. It is divided into *North* and *South*. It has six counties in each district, and 717,108 Inhabitants.

ECCLIASTICAL JURISDICTION, &c.—There are 4 Dioceses. *Bangor*, Bishop, Dr. *Magendie*, who has 193 Episcopal Churches and Chapels, under his care, 1 of which has been erected since 1800. *LANDAFF*, See vacant, which includes 236 Churches and Chapels, 6 of which have been built since 1800. *ST. ASAPH*, Bishop, Dr. *Lusmore*, who has 134 Churches and Chapels under his care, 1 of which has been built since 1800: and *ST. DAVID*, Bishop, Dr. *Jenkinson*, who has 496 Churches and Chapels, 3 of which have been built since 1800.

ENDOWED PUBLIC CHARITIES.—From land, £1,991. 0s. 9d. From dividends, £1,528. 13s. 2d. Total, £3,519. 13s. 11d.

BIBLE SOCIETY has in the Principality, 22 Auxiliaries, 42 Branches, 41 Associations, which contributed last year, £3,374. 10s.

MISSIONS, contributed in aid of, throughout the Principality, Church £727. 9s. 7d. London, £2,438. 0s. 8d. Baptist, £237. 10s. 3d. Wesleyan £875. 18s. 7d. Home, £1. 10s. 6d. Unitarian, British and Foreign, £11. 12s.

SCHOOLS, &c. educated in the *National*, 2,041. *British*, 593. *Sunday*, 110,651.

DENOMINATIONS, &c.—We regret that our information on this head is very imperfect. *Roman Catholic* congregations, 6. *Unitarians*, 14. *Baptists* are a numerous body, but we have no means of ascertaining their numbers. The *Calvinistic Methodists* form a very large and efficient body, but we are ignorant of their numerical strength. *Wesleyan Methodists* have 21 circuits, 214 chapels, 46 travelling preachers, 286 local preachers, 9,081 members, or as 1 to 79 of the population of the Principality. *Independents*, 209.

COLLEGIATE INSTITUTIONS, &c.—The *North Wales Independent Academy*, New Town, Montgomeryshire, has 9 students, and 4 grammarians. Tutors, Messrs. Davies and Bowen. We believe there are other Academical Institutions connected with the Congregational body, but they are not reported to us. The *Welsh Baptist Academy* at Abergavenny, is under the tutorage of the Rev. Mr. Thomas.

The Independents in Wales have a Monthly Theological Meeting, entitled, “*Dysgrydd Crifyddol*,” viz. *The Religious Instructor*. We should be happy to know more of its contents, and of the denomination it represents.

NORTH WALES.

ANGLESEA.

Place.	Pastor.	Remarks.
Amiwlch	Rev. Williams Jones.	
Beaumaris	— John Evans.	
Groeslon	— William Roberts ..	This Church has two branches, Hermon and Cana.
Holy Head	— William Griffith.	
Llanerchymedd	— Owen Jones.....	A branch at Llanddau saint.
Llanfechell	— Owen Thomas.....	A branch, Cemmaes.
Moldre	—	Vacant.
Penarth	— Thomas Davies	Two branches, Penymynydd and Rhos-fawr.
Rhos-y-meirch	— David James	Three branches, Paradyws, Sardis, Llangefu.
Rhos-y-neigr	—	Vacant.
Salem.....	— Robert Roberts	A branch, Bodedern.

CAERNARVONSHIRE.

Place.	Pastor.	Remarks.
Bangor	Rev. Arthur Jones.	
Bethel	— David Griffiths	A Branch, Ebenezer
Bethesda	— Llywelyn Samat ..	This Church has a Branch at Caegwigin.
CAERNARVON	—	Vacant. A Branch, Bethesda.
Llanacellkalam	—	Vacant.
Llanengan	— Robert Owen.....	A Branch, Llanicstyu.

Place.	Pastor.	Remarks.
Nebo	Rev. John Jones	Two Branches, Hebron and Aberdaron.
Nefyn	— Wm. Davies	Two Branches, Dydweliog and Peniel
Pwllheli	— Thomas Lewis	Two Branches, New Chapel and Aberach
Rhewgylfychi	— Wm. Jones	A Branch, Llanfair.
Rhoslan	— Evan Rowlands	Two Branches, Capelhelig and Carreg-y-felin.
Salem	— Lewis Lewis	A branch, Henahyd.
Talsam	— David Griffiths	Two Branches, Nazareth and Pisgah.

DENBIGHSHIRE.

Place.	Pastor.	Remarks.
DENBIGH	— David Roberts	This Church has two branches, Henlan and Green.
Llangollen	— John Griffiths	Vacant. A Branch, Ruabon.
Llandegle	— Thomas Ellis	Two Branches, Llanarmon and Pentreil-y-nycymar.
Llangwin	— Evan Davies	A Branch, The Friw.
Llanwrst	— Thomas Jones	Two Branches, Colwyn and St. George.
Moelfre	— John Roberts	Two Branches, Capel Garmon and Dolwyddel.
Rhodylgan	— Wm. Williams	Two Branches, Rhosllanerchugoga and Harwood.
Wern	— John Pearce	Two Branches, Chester Street and Pennybryn.
Wrexham		

FLINTSHIRE.

Place.	Pastor.	Remarks.
ASAPH, ST.	Rev. Jonah Lloyd	A Branch, Waengolengoed.
Ragflitt	— Benjamin Evans ..	A Branch, Flint.
Buckley Mountains	— John Sanders	
Holywell	— David Jones	This Church has two Branches, Heol-mostyn and Greenfield.
Mold	— Isaac Harris	
Newmarket	— Thomas Jones	A Branch, Sarn.
Rhathin		Vacant. Two Branches, Pwllglass and Graig Fechan.
Rhesycas	— Owen Owens	Three Branches, Waendymerth, Salem, and Cileen.

MERIONETHSHIRE.

Place.	Pastor.	Remarks.
Bala	Rev. John Ridge	
Barmouth	— Evan Evans	
Bethel	— Michael Jones	
Brithdir	— Cadwalader Jones ..	
Dinas		Vacant by Death of the Rev. William Hughes.
Dolgellau	— C. Jones	
Ifestiniog	— James Williams	
Jerusalem	— Edward Davies	
Kythieu	— Evan Evans	
Llandrillo	— Hugh Pugh	
Llanegryn	— Hugh Lloyd	
Llanelltid	— C. Jones	
Llanfeangel	Ditto	
Llanmowddu		Vacant by Death.
Llanuwchllyn	— Michael Jones	
Llangartli	— H. Lloyd	
Llanwrin	— D. Morgans	
Maintwrog	— E. Davies	
Rhyd-y-Main	— C. Jones	
Rhyd-y-Wernen	Ditto	
Towyn	— Hugh Lloyd	
Trawsfynydd	— Edward Davies	
Tynybont	— John Ridge	

MONTGOMERYSHIRE.

Place.	Pastor.	Remarks.
Aberhossan	Rev. D. Morgan	
Berriew		Supplied by Newtown Students. Recently erected.
Bethesda		Vacant by Death.
Beulah	— T. and S. Roberts ..	Co-pastors.
Bwlchyfrydd	— Edward Davies	
Carno	— T. and S. Roberts ..	Co-pastors.
Cwmhaen		Different Supplies.
Domgay	— James Peregrine	
Darowen		Differently supplied.
Ebenezzer	— D. Morgan	
Ebenezzer	— William Morris	
Forden	— John Jones	A New Interest.
Gallafid		Vacant. Mr. Rees removed.
Kerry	— Samuel Bowen	

Place.	Pastor.	Remarks.
Llanbrynmair.....	Rev. J. and S. Roberts..	Co-pastors.
Llanerfyl.....	— David Davies.	
Llanfair.....	— James Davies.	
Llanfyllis.....	— William Morris....	The oldest Dissenting place in the County; rebuilt by Government in Queen Anne's time, after it had been pulled down by the Sacheverel mob. Vacant by Removal of Mr. Williams.
Llanidloes.....	— John Rees.	
Llanantfrid.....	— John Jones.	Supplied by Newtown Students.
Llanwnnog.....	— David Morgan.	
Machynlleth.....	— John Jones.	
Main.....	— John Jones.	Supplied by Newtown Students.
Moughtrey.....	— John Jones.	
Myfod.....	— Edward Davies.	Supplied variously.
Nebo.....	— James Davies.	
Newtown.....	— John Jones.	
Pesarth.....	— Morris Hughes.	Recently erected.
Pentrebeirdd.....	— John Jones.	
Pen-y-bont.....	— Morris Hughes.	
Pen-y-groes.....	— John Rees.	
Pontdolanog.....	— Morris Hughes.	Differently supplied.
Samnall.....	— John Rees.	Vacant by Death of the Rev. William Hughes.
Sardis.....	— John Rees.	
Sarny.....	— David Morgan.	
Saron.....	— James Davies.	
Shiloh.....	— Hugh Hughes.	
Voel.....	— George Ryan.	
Welshpool.....	— David Morgan.	
Zoar.....	— David Morgan.	

SOUTH WALES.

BRECKNOCKSHIRE.

Place.	Pastor.	Remarks.
Aber.....	Rev. David Lewis.	
Brecon.....	— Timothy Evans....	Recently Ordained.
Beulah.....	— David Williams.	
British.....	— David Williams.	
Cerrigedarn.....	— David Williams.	
Ebeneser.....	— David Williams.	
Gwernddwr.....	— David Williams.	
Llanwilyd.....	— David Williams.	
Salem.....	— David Williams.	
Trocarhywdalar.....	— David Williams.	
Brychegeu.....	— D. Jenkins.	
Carmel.....	— Daniel Owen.	
Cevenarthm.....	— J. Morgan.	
Cwynnywag.....	— D. Evans.	
Cwynrhos and Llangatog.....	— William Hopkins.	
Gwainbrechfa.....	— D. Jones.	
Hay.....	— M. Lewis.	Vacant by Resignation.
Hermon.....	— M. Lewis.	Vacant.
Libanus.....	— John Jones.	
Skethrog and Talgarth.....	— Walter Lewis.	
Tredwstan.....	— James Williams.	
Tyn-y-coed.....	— James Williams.	

CARDIGANSHIRE.

Place.	Pastor.	Remarks.
Aberystwith.....	Rev. Azariah Shadrach.	
Cardigan.....	— Daniel Davies.	
Ebeneser.....	— Griffith Griffiths.	
Hawan.....	— Thomas Griffiths.	
Horeb.....	— Samuel Griffiths.	
Llanbadarn.....	— Benjamin Rees.	
Newaddlynnyd.....	— Thomas Phillips.	
Penrhiwgaed.....	— Daniel Thomas.	
Talabont.....	— Moses Ellis.	
Trewen.....	— Jonathan Jones.	
Troedyrnew.....	— Jonathan Jones.	

CARMARTHENSHIRE.

Place.	Pastor.	Remarks.
Abergonlech.....	Rev. D. Thomas.	Vacant.
Abergwilly.....	— J. Phillips.	
Bethlehem and Saint Clears.....	— J. Bowen and T. Jones.	
Bwlchnewydd, and Hermon.....	— Thomas Davies.	
Cana.....	— D. Peter.	
Carmarthen.....	— J. Morgans.	
Cefnarthem and Bethel Lanbran.....	— J. Morgans.	

Place.	Pastor.	Remarks.
Chapellau.....	Rev. M. Jones.	
Cwmaman.....	— J. Rowlands.	
Ffaldybrenin and Egerdawe ..	— R. Jones.	
Ffynonddrain.....	— D. Peter.	
Gros Iun and Penynygroes	— R. Powell.	
Gwynfe.....	— D. Jones.	
Henllan, Carvon, and Llanbolly	— J. Lloyd.	
Hermon.....		Vacant.
Kidwely.....	— D. Jones.	
Landovery.....	— L. Powell.	
Lanedi.....	— S. Price.	
Lanelly.....		Vacant.
Llangharne.....	— — Evans.	
Lanybri and Bethesda.....	— D. Davies.	
Lanybri.....	— W. James.	
Myddfie, Sardis, and Llangadog	— D. Davies.	
Mynyddbach, and Salem.....	— L. Powell.	
Nazareth.....		Vacant.
Newcastle.....	— J. Bowen & T. Jones.	
Pant-leg and Peniel.....	— D. Davies.	
Penbre.....	— E. Davies.	
Pencader, and Troedrhwi.....	— M. Rees.	
Pentretwygwyn.....	— J. Morgans.	
Penygraig.....		Vacant.
Peterwell, Blaencocdd, & Trelech	— M. and E. Jones.	
Philadelphia.....	— J. Sylvanus.	
Pontyberem and Bethania.....	— S. Price and — Evans.	
Rehoboth.....	— D. Davies.	
Rhydybont, and Capelnonni ...	— W. Jones.	
Rhydyceislaid.....	— W. Davies.	
Saron.....	— T. Jones.	
Siloam.....		Vacant.
Tabernacle, Landilo, & Gwernoge	— R. Powell.	
Tabor and Crugybar.....	— D. Jones.	

PEMBROKESHIRE.

Place.	Pastor.	Remarks.
Bethesda.....	Same as at Maenclochog.	
Bridge End.....	Rev. T. Skeel & D. Davies.	
Brynberyan.....	Same as at Maenclochog.	
Carvan.....	— John Lloyd.	
Fishguard.....	— William Davies.	
Glandwr.....	— J. Davies.	
Haverfordwest.....	— John Bulmer.	
Hebron.....	Same as at Penygroes.	
Keyston.....	Same as at Fishguard.	
Little Haven.....		
Llandilo.....	Same as at Carvan.	
Llwyn-yr-hwdd.....	— Morgan Jones.	
Maenclochog.....	— Henry George.	
Manarbbier Newton.....		
Milford.....	— William Warlow.	
Mount Horeb.....		New Interest. Supplied by County Itinerants.
Narberth.....		Vacant.
Newport.....	— Thomas Jones.	
Pembroke.....	— Thomas Harries.	
Pembroke Dock.....	— Thomas Williams.	
Penygroes.....	— John Evans.	
Rhodriad.....	Same as at St. David's.	
Rhos caeran.....	Same as at Fishguard.	
Rosemarket.....	— Henry Davies.	
Sardis.....	— William Thomas.	
St. David's.....	— James Griffiths.	
St. Florence.....	— Benjamin Evans.	
St. Ishmael's.....		
Solva.....	— William Harries and T. Mortimer.	
Templeton.....		
Tenby.....	Same as at St. Florence.	
Tiers Cross.....	Same as at Rosemarket.	
Trefgarra.....	— Benjamin Griffiths.	
Trewyddy.....	— Llewellyn Rees.	
Velindre.....	Same as at Maenclochog.	
Wolfsdate.....		New Interest. Chapel opened, October, 1827.
Zion's Hill.....	Same as at Bridge End.	

RADNORSHIRE.

Place.	Pastor.	Remarks.
Caebach.....	Rev. Daniel Williams.	
Huntingdon.....	— T. Rees.	
Maesgronnen.....	— D. Jones.	
Ryadr.....	— D. Evans and S. Williams.	Co-pastors.

SCOTLAND.

EXTENT, &c.—280 miles long, and of a variable breadth, from 50 to 150 miles. It is divided into 33 Counties, 877 Parishes, and has 2,093,456 Inhabitants.

ECCLESIASTICAL JURISDICTION.—The Church of Scotland is Presbyterian, and its government is vested in Kirk-Sessions, Presbyteries, Provincial Synods, and a General Assembly. The Kirk-Session is constituted by the ministers and elders of each parish, Presbyteries of ministers and elders of several parishes, the Provincial Synods of adjacent Presbyteries, and the General Assembly of a Deputation from the Synods. There are 78 Presbyteries, and 15 Provincial Synods. The General Assembly, whose decisions are final, meets in May, having His Majesty's Lord High Commissioner to preside, a Moderator, Procurator, and Clerks.

ENDOWED PUBLIC CHARITIES.—From land, £44,750. 19s. 9d. From dividends, £8,326. 4s. 2d. Total, £53,077. 3s. 11d.

SCHOOLS.—Parochial education extensively prevails, but in some districts schools are much needed. *Sabbath Schools*, 1,575; scholars, 78,409.

DENOMINATIONS, &c.—There are several bodies of *Presbyterian* Dissenters; the *Reformed Presbyterian Synod*, which includes 9 Presbyteries; the *United Associate Synod of the Session Church*, 18 Presbyteries. The *Associate Synod*, 3 Presbyteries. *Original Burgher Associate Synod*, 4 Presbyteries. The *Constitutional Presbytery*, or *Original Antiburghers*. The *Relief Synod*, 7 Presbyteries. The *Scotch Episcopal Communion* is governed by 6 Bishops, 74 Inferior Clergy, 100 Congregations, 60,000 Members. *Wesleyan Methodists* have 21 circuits, 214 chapels, 46 travelling preachers, 286 local preachers, 2,829 members, or as one to every 740 in the kingdom. *Roman Catholics* have 1 chapel at Glasgow. *Unitarian* congregations 5. *Baptists* no return. *Independents*, 73.

BIBLE SOCIETY AUXILIARIES contributed last year, £382. 5s. 6d.

MISSIONS, contributed to the *Scottish Mission*, no return. *Church*, £349. 2s. *London*, £739. 11s. 2d. *Baptist*, £1,710. 17s. 8d. *Wesleyan*, £438. 3s. 8d. *Home*, £16. 10s. *Unitarian*, £24. 6s. 10d.

COLLEGIATE INSTITUTIONS, &c.—Scotland has four Universities, — *St. Andrews*, *Glasgow*, *Aberdeen*, and *Edinburgh*, which are open to all, irrespective of religious opinion. The several bodies of seceders have only Professors of theology for their students, as they obtain their literary education in the Universities. The Congregational body have an academical institution of this kind at *Glasgow*, under the tuition of the Rev. R. Wardlaw, D. D., and Rev. G. Ewing, M. A.

ASSOCIATIONS, &c.—Friendly Society of Dissenting Ministers, &c. The *Congregational Union of Scotland* associates all the Independent Ministers and Churches in the kingdom, for the purposes of fraternal intercourse and Home Missionary labour.

LOTHIAN, LINLITHGOW, AND STIRLINGSHIRES.

Place.	Pastor.	Remarks.
Callender.....	.....	Vacant.
Dalketh.....	Alex. Arthur.	
EDINBURGH, North College } Street..... } Albany Street }	John Aikman.	
	John Cleghorn.	
	Gil. Wardlaw, A.M.	
Falkirk.....	D. B. Mackenzie.	
Raddington.....	Wm. Ritchie.	
Leith.....	Geo. D. Cullen.	
Linlithgow.....	Alex. W. Knowles.	
Musselburg.....	John Watson.	
Stirling.....	Alex. Marshall.	

LANARK, THE WESTERN AND SOUTHERN SHIRES.

Place.	Pastor.	Remarks.
Arran.....	Rev. Alex. Mackay.	
Auldkirk.....	Thomas Low.	
Ayr.....	Alex. McLean.	
Cambuslang.....	.....	Vacant.
Clachan.....	G. Murrah.	
Dumfries.....	T. Young.	
Garlieston.....	Thomas Smith.	
Gatehouse.....	Arch. Millar.	
GLASGOW, Nile Street..... George Street.... King Street.....	Grev. Ewing, M. A.	
	R. Wardlaw, D. D.	
	E. Campbell.....	Gaelic.
Greenock.....	John Hercus.	

Place.	Pastor.	Remarks.
Helenaburgh.	— Malm. M'Lauren.	
Iola	— Thomas Alexander.	
Larkhall	— John Boag.	
Muirkirk	— John Cambbell.	
Oban	— Robert M'Lauchlan.	
Paitsley		

FIFE, PERTH, ANGUS AND MEARN'S-SHIRE, &c.

Place.	Pastor.	Remarks.
Aberfeldie	Rev. — M'Lean.	
Alloa	— J. Hill.	
Anstruther	— James M'Kenzie.	Vacant.
Bervie	— John Lyall.	
Blairgowrie	— David Russel.	Vacant.
Broughty Ferry	— John Black.	
Dundee	— Thomas Just.	Vacant.
Dunkeld		
Earlsferry	— Robert Aikenhead.	
Forgan	— M'Rae.	
Killin, &c.	— Wm. Lindsay.	
Kirkcaldy	— John Elder.	
Kirriemuir	— John Wilson.	
Letham	— Jas. Robertson, A.M.	
Leven	— J. M'Kinnon.	
Lochee	— William Lothian.	
Montrose		
Perth		
Sanchieburn		
St. Andrew's		

ABERDEEN AND NORTHERN SHIRES.

Place.	Pastor.	Remarks.
ABERDEEN, George Street..	Rev. Alex. Thomson.	
Frederick Street	— Richard Penman.	
Avoch	— Alex. Dewar.	
Banff	— Joseph Gibb.	
Bixter	— James Tulloch.	
Blackhills Skene	— John Smith.	
Cabrach	— J. Cruickshank.	
Crichie	— James Robertson.	
Duncanstown	— D. Morison.	
Elgin	— Niel M'Niel.	Newly built.
Ellong	— John Martin.	
Forres	— Alex. Begg, A.M.	
Fraserburgh	— John Hill.	
Huntly	— James Kennedy.	
Inverness	— Wm. Brown.	
Inverury	— David Ramsay.	
Kirkwall, &c.	— George Robertson.	
Knockando	— John Muir.	
Lerwick	— George Reid.	
Nairn	— James Dewar.	
Prinfield	— Niel M'Kechnie.	
Peterhead	— James Scott, A.M.	
Thurso	— A. Ewing, A.M.	
Turreff	— Robert Caldwell.	This place was recently purchased of the Episcopalians.
Wick		

BRITISH ISLES.

ISLE OF MAN.

Place.	Pastor.	Remarks.
Douglas	Rev. S. Haining	Erected 1813.
Kirk Michael Peel	— Dalrymple.	
Ramsay		Vacant from Removal.

SHETLAND ISLES.

Place.	Pastor.	Remarks.
Lerwick	Rev. A. Keer	Who serves two other Congregations, under the Patronage of the Congregational Union of Scotland.

IRELAND.

EXTENT, &c.—The greatest length of this island is 235 miles, and its greatest breadth 182 miles. The inhabitants exceed 6,846,949 souls.

ECCLESIASTICAL JURISDICTION, &c.—The Church of Ireland has 4 Archbishops, and 18 Bishops, who have not one million of professed adherents to the National Establishment.

The HIBERNIAN BIBLE SOCIETY has 52 Auxiliaries, 18 Branches, 219 Associations.

SCHOOLS.—Education is rapidly advancing in Ireland. The Sunday School Society has under its care 1,945 schools, 14,404 gratuitous teachers, 163,048 scholars, that is, in the proportion of 1 to 42 of the Irish population. The London Hibernian Society supports 977 schools, 63,121 Scholars. The Charter Schools support 1,883 scholars, 900 of whom are said to exceed the age of 21! The Kildare Street School, no return.

INDEPENDENT CONGREGATIONS.

Co. ANTRIM.....	Belfast, Tabernacle.....	Rev. William Browne.
	Carrickfergus and Stralide.....	— William Flinter.
	Ballycraigey, Cannoney parish.....	— John Carroll.
Co. ARMAGH.....	Armagh, Tabernacle.....	— William Owen.
	Richhill.....	— John Gibson.
Co. CORK.....	Cork, Cooke's Street.....	— John Burnett.
	Youghal.....	— Arthur Palmer.
	Malloy, Zion Chapel.....	Supplied by Various.
Co. DUBLIN.....	Dublin, Plunket Street Meeting House	— William Cooper.
	Ditto, York Street Chapel.....	— William Urwick.
	Ditto, D'Olier Street (Ebenezer)....	— John Petherick.
	Ditto, King's Inns Street (Zion)....	— W. Haweis Cooper.
	Ditto, Manor Street (Rehoboth)....	— J. B. Grey.
	Ditto, Kilmaham (Salem).....	— William Foley.
Co. DOWN.....	Newry, Ebenezer Chapel.....	— James Carlike.
	Kilkeel.....	— John Meilagh.
	Glenvale.....	Supplied by Mr. Carlike.
	Bangor.....	— James Hanson.
Co. DERRY.....	Londonderry (Budge Street).....	— James Radcliffe.
Co. KERRY.....	Tralee (Hope Chapel).....	— J. B. M'Crea.
Co. LIMERICK.....	Limerick (Bedford Row).....	— Charles Townley, LL. D.
	Ditto.....	— Edward Browne, Assistant and Agent to the Irish Evangelical Society for the Station.
QUEEN'S CO.....	Portarlington.....	— George Silly.
SLIGO.....	Sligo (Union Chapel).....	Vacant.
TYRONE.....	Moy.....	— William Browne.
Co. KILDARE.....	Nags.....	— John Powell.
ROSCOMMON.....	Roscommon.....	— Evison.
Co. SLIGO.....	Collooney.....	— Richard Newton.
Co. WATERFORD.....	Waterford (Lady Lane).....	— Edward Dillon.
Co. WICKLOW.....	Bray (Zion Chapel).....	— C. E. Paul.

ERRATA.

P. 359, col. 2, line 4 from bottom,	for "uselessness,"	read "usefulness."
584, 1, 1	for "chronicles,"	read "chroniclers."
586, 1, 18	for "title,"	read "title."
588, 1, 36	for "transmitted,"	read "transmutec."

A COMPARATIVE TABLE

OF THE

NUMBER OF DISSENTING CONGREGATIONS IN EACH COUNTY OF ENGLAND;

Compiled from the Returns of the Rev. Messrs. Bogue and Bennett in 1812,

AND THOSE WHICH ARE INSERTED IN THE PRECEDING PAGES.

COUNTIES.	1812.				1827.			
	Pres.	Ind.	Bapt.	Total.	Unitarian.	Ind.	Bapt.	Total.
Bedfordshire	0	4	16	20	0	7	21	28
Berkshire	1	12	8	21	0	14	11	25
Buckinghamshire	3	14	17	34	0	21	28	49
Cambridgeshire	0	24	20	44	1	22	27	50
Cheshire	12	20	5	37	14	26	5	45
Cornwall	0	28	7	35	0	32	12	44
Cumberland	15	7	5	27	0	16	1	17
Derbyshire	10	20	11	41	14	35	5	54
Devonshire	19	30	16	65	11	57	32	100
Dorsetshire	5	23	4	32	3	23	5	31
Durham	14	3	6	23	2	13	8	23
Essex	1	47	17	65	4	59	24	87
Gloucestershire	3	17	16	36	4	35	31	70
Hampshire	2	26	17	45	4	30	25	59
Herefordshire	2	3	4	9	0	11	9	20
Hertfordshire	1	13	10	24	1	21	13	35
Huntingdonshire	0	5	14	19	0	9	11	20
Kent	7	28	24	59	8	40	30	78
Lancashire	33	57	27	117	39	62	29	150
Leicestershire	4	11	17	32	4	15	13	32
Lincolnshire	3	21	22	46	4	20	31	55
Middlesex	20	53	33	106	10	90	55	155
Monmouthshire	0	9	15	24	0	24	29	53
Norfolk	3	10	20	33	6	20	32	58
Northamptonshire	0	18	16	34	1	35	40	76
Northumberland	32	7	5	49	2	6	3	11
Nottinghamshire	1	7	9	17	2	11	7	20
Oxfordshire	3	8	6	17	1	12	12	25
Rutlandshire	0	2	2	4	0	3	2	5
Shropshire	3	20	11	34	3	20	15	38
Somersetshire	6	29	15	50	7	47	34	88
Staffordshire	4	22	6	32	7	31	16	54
Suffolk	5	26	16	47	5	32	35	72
Surrey	1	20	15	36	1	23	21	45
Sussex	2	7	16	25	7	29	13	49
Warwickshire	5	16	8	29	8	26	16	50
Westmoreland	2	4	3	9	1	10	0	11
Wiltshire	2	38	17	57	4	30	31	65
Worcestershire	3	4	9	16	6	10	22	38
Yorkshire	20	95	42	157	20	0	51	0
	252	799	532	1583	204	1051	750	1775

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